ZIONS HERALD

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Where do you think you're going?

(See editorial)

AUGUST 28, 1946

FOR THIS WEEK'S THINKING

GEORGE ALBERT FALLON, minister of Wesley Methodist Church in Worcester, Mass., delivered the sermon entitled "Gaining Life's Greatest Victory," on a CBS "Church of the Air" program this summer.

CARL HERMANN VOSS, extension secretary of the Church Peace Union and World Alliance for International Friendship through the Churches, discusses the United Nations commissions "In Search of Freedom from Fear and Want."

GEORGE B. WOODS, head of the Department of English at The American University in Washington, D. C., tells us of "Methodist Enterprises in South America."

J. D. TOWNSEND, minister of Tabernacle Church, Providence, R. I., discusses "The Immorality of 'Robinson Crusoe.'"

ALBERT W. JACKSON, minister of the Uncasville, Conn., Methodist Church, presents the possibilities of "The Pastor Working in Industry."

ERNEST R. CASE, minister of Wesley Methodist Church, Framingham, Mass., has a plan for "Conquering Inferiority."

WALTER W. VAN KIRK, secretary, Department of International Justice and Goodwill of the Federal Council of Churches, presents a report on the International Conference of Church Leaders, held at Cambridge, England.

PLUS AUTOBIOGRAPHY OF A PLAIN PREACHER, WHAT'S NEW IN THE BIBLE, POETRY, CURRENT NEWS OF THE RELIGIOUS WORLD, EDITORIAL COMMENT, and COMMENTS FROM OUR READERS.

READERS WRITE

Disappointed with World

Since July 13th I have been trying to persuade myself to write my gratification to your suggestion that churchmen enter politics. A few months ago I heard a voice from Congress saying, "we have been preaching Christianity for almost two thousand years, yet it was necessary that we resort to the use of the atomic bomb to bring the Japanese to a surrender." I took this statement as a thrust at the clergy as doing a very, very poor job. Another said, "faith, hope and charity had been supplanted by deceit, desire and greed." Is there any doubt but what we have developed our country by the worship of the dollar, and forgotten the poor, aged and blind, not in keeping with the two commandments? Shouldn't we have an organization of clergymen of all denominations that will take the two commandments as their text and preach on them until they are threadbare? It would be necessary to refer to the actions of our representatives even at the risk of their pastorates. Examples: the man who takes a million dollars a year as a salary; the manufacturer and merchant that take an incredible amount for a profit; the representatives that vote themselves an increase of $5,000 in salary (50%), also a pension of $7,500 per year for six years' work, when they vote $5.00 per month additional for the aged and blind. Other samples would be the grab for money during the war years, when all acts should have been for the benefit of all the people. MacArthur confiscated the ill-gotten gains of the Japanese, saying, "War doesn't pay." Doesn't it in this country? Why shouldn't all the gains of war be taken by the government, pay off the national debt, and save the people the interest debt, that, otherwise, will not be paid for years to come. These are a few thoughts that have been on my mind for a number of months, having no axe to grind, being an old man, almost four score, living on what I have been able to lay aside during almost sixty years of labor. I was brought up in a country town in the Methodist faith. I am very much surprised and disappointed at the conditions of our country and the world at large.

THOMAS S. WILLIAMS,
Shrewsbury, Mass.

Total Reaction

ZIONS HERALD of August 14th is truly a meaty number. Welles' article and the one by Harold Lancaster hit hard. Your reply to Mencken deserves commendation because you turned his remarks toward a constructive end. (As a quasi-jurist, at least, I disapprove the fake word "thusly." Look up "thus" in Webster and see if it does not fit.)

On the critical side—guess I'm dumb, but I don't get the point of publishing the letters from Wilder and Scott. I still think you ask too much of your readers in expecting them to keep the thread of such arguments or form some judgment without some guidance in the shape of editorial comment. Perhaps, as in *Time,* though not so brief and sometimes over smart.

FRANK W. KIMBALL,
Dedham, Mass.

Likes "Pat"

Congratulations on your choice of Prof. Charles M. McConnell ("Pat" to his rural friends) to write the weekly "What's New in the Bible?"!

After reading his first treatment of the lesson for August 18th, on murder, and receiving the second with its down to earth treatment of the Sunday school lesson on adultery, I shall look forward weekly to reading these typical "Pat" McConnell comments.

(Rev.) CHARLES ARTHUR SMITH,
Trumansburg, N. Y.

Methodists Cause Lynchin

The Anglo-Saxon race has domin America ever since it secured a foothold The twelve year "noble experiment" of Federal government, by force of arms the prayers of Northern Methodists and dark lantern councils of Southern sn renegades, and scalawags, to reverse c tions in the South failed in the end and Federal troops were removed. For fil years next, preceding 1933, there was "mass murder" in Georgia or anywhere except the one in Omaha.

DOUGLAS ANDERSO
Madison, T

Freedom's Funeral March

I read your editorial abhorring perma conscription, and "the clearcut call to tion" for churchmen. Without conscrip the way to lasting peace will be long enor and difficult. With conscription any poss ity for lasting peace is indeed slight. Fo the United States adopts conscription a fixed policy, we will have also the inevit and familiar accompaniments of: fear, trust, reliance on force, race in armam dominance of military caste, regimenta of multitudes everywhere—and then at the conflict.

Yet we are caught in the aegis of this process, for we are even now acquiescin a peacetime conscription more than one after the war's close, which is newly-invo and awards an unprecedented prestige to long-proposed plan of permanent consc tion.

Among the great powers, fear and dist have increased since the laying down arms, and nations are declaring that relia on force is the only security in the y ahead, and that national armies will in case be surrendered. Is there not even nation which will break with this d toward ruin, and show the way to peace

The race in armaments is this time a r in the development of destructive pov weapons on the atomic scale. And the c flict which is more than apt to follow in race is described for us as one of "mut extinction."

And still this seems to be the course wh the United States and the rest of the wo have set out upon. As our people in gene travel down this ominous road, conform to all the conventions and routines of unthinking and unheeding multitudes, there not be one person here and there w will leave "routine behind him, and st his life to be lost at any moment . . .?"

Let us hope there are those who see urgency and that they are swift in decisio lest they, following the example of the m in other countries whom they now conden fail also to stand squarely across the path ascending totalitarianism, or revolt too late

When we realize that we Americans h been extremely critical of Germans, Italia Japanese, and others for yielding gradua to "the infidel" which, in national cri finally came into full possession of th homelands; when we remember that our g ernment advocated to the citizens of th

es a rigid program of civil disobedi-
gainst their own governments; and
we are mindful that our government
v gone so far as to seek the death pen-
those whose only safety seemed to
arrying out the orders of their superior
of state;—a program of civil disobedi-
n the part of Americans who declare
ach goose-stepping shall not happen
akes on an immediate and profound
ance.

(Rev.) Ernest R. Bromley,
Straits, N. C.

ister Is "Cattleman"

ade a trip on the S.S. Alsee Fortier,
g a cargo of 400 horses and 300,000
of evaporated milk. To be a "cattle-
and take some active part in this great
UNRRA has been the most satisfying
ence of my life. Truly the church
who by their contributions in various
have played the Good Samaritan to the
n people of Greece, should know that
efforts are deeply appreciated in Sal-

skof Apamias Spuridon, Bishop of the
Church of Salonika, conducted us on
of the city, churches, hospitals and
points of interest. The need of sup-
is great and he appeals to all Ameri-
for their continued assistance. War has
nly desolation.
pect to be back in my church in Provi-
, R. I., in September.

(Rev.) S. A. Llvingstone,
Salonika, Greece

Voice Added

y I add my voice to the chorus of praise
you have been hearing concerning the
standards that Zions Herald is uphold-
They should be a challenge to other
odist papers to stir themselves to efforts
the same line. I especially enjoy the
ce that you have achieved between the
gospel and churchmanship as revealed
cularly in your editorials on the weekly
ngs from the "Book of Worship." Not
these are opposed emphases, but rather
they are both necessary considerations
e presentation of the whole gospel of
Lord and it has often been a failing of
h papers in the past to stress either one
ese at the expense of the other.

(Rev.) Taylor E. Miller,
Philosophy Department,
Syracuse University

ssed Z. H. Vitamins

ter a stay up amid the glorious Muskoka
s, we are now in Toronto for my an-
preaching engagement at the great
n Memorial Church here. I am rather
down" spiritually, because I've been
ing the vitamins I usually get in Zions
ald. We have run about so much, I
n't yet read most of the summer issues.

(Rev.) Frederick Brown Harris,
Washington, D. C.

Gaining Life's Greatest Victory

GEORGE ALBERT FALLON

My friends, though most of us have never met, there is something intimate I know about you. I am delighted to be able to say that which I know is good. Though we have never stood and talked face to face still I know that above all things you secretly desire to live a victorious life. You want to hold your head erect. You want to march through life with a firm and certain step. You want to be a victor in the struggle of life. Certainly, you do not want life to get the better of you. You do not want life to get you down. You want to be numbered with those who stand as the conquerors of life. Once one of God's good men said, "I have fought a good fight; I have finished the course, I have kept the faith." Isn't that what you want to be able to say? As you look to the days which are ahead — you do not want to "curse yourself for the things you've done", but you do want to feel that you have gained a personal victory over life.

Now if we are to be victorious we must meet the conditions which insure victory. "But, what are they?" I hear you ask. "What is the secret formula?"

There is a formula, but it is no secret. Indeed, it is so simple that some people do not recognize it for a formula at all. Does this sound like a formula to you, "This is the victory that overcomes the world, even our faith." Now, whether it does or not — it is one of the greatest formulae in all the world. Victory is a matter of faith. Without faith there is failure. With faith one can gain life's greatest victory.

"But why is this?" I hear you asking. "What is there about faith that causes you to link it with victory?"

I do not fully know. There are some things about faith that dwell in the realm of mystery. Some day, perhaps, it will be clear to us; but for the present much is still shrouded in mystery. But there is something that we do know. And it is a matter of the greatest importance. We know that faith opens the flood gates of power. We know that faith makes us stronger than we would be without it. Jesus knew this when he said that if we had as much faith as a grain of mustard seed we could move mountains. James Gordon Gilkey reminds us of an American soldier who went to France during World War I. He left a ten year old brother behind. The boys were very devoted to each other; and the younger brother was proud of the record which his older brother had made. He was filled with admiration when he learned that he had been wounded and had carried on bravely in the front line dressing room. One day an emergency arose, the younger brother was rushed to the hospital for an operation. As he was being wheeled into the operating room the nurse noticed that he was holding something in his hand. "Let me have it," she said quietly. "I'll keep it for you, and you'll find it in your room when you wake up." But he did not want to let it go. He shook his head and tightened his fist about it. The nurse became firm. "you know," she said, "we can't let you take anything into the operating room. Give me what you have, and I'll keep it for you." The little fellow began to cry. "Please don't take it away. I must have it with me. It's a button from the coat of a real soldier." Dear little lad, he believed that so long as he held that button in his hand he would have power, power to be able to do what his brother had done. "With this button I can be a soldier, too." Faith unlocks the gates of power. "This is the victory that overcomes the world, even our faith."

But don't we need something more than faith for days like these in which we are living?" I hear you ask. "Faith is too vague, too mysterious. We need something tangible — something real — something that we can hold to in bedeviled and bewildering days."

I suppose that Emily Dickinson was thinking along these lines when she wrote;

Faith is a fine invention
For gentleman who see;
But microscopes are prudent
In an emergency.

Clever as it sounds it does not hold up in the struggle of life. Faith is not some-

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In Search of Freedom from Fear and Want

CARL HERMANN VOSS

Dr. Carl Hermann Voss is Extension Secretary of the Church Peace Union and World Alliance for International Friendship through the Churches. He is also Chairman of the Executive Council of the American Christian Palestine Committee.

To find a gleam of light in this dark world is as difficult as it is necessary. But there is light amid the darkness. We find it in the establishment of the Economic and Social Council of the newborn United Nations.

Here is an augury of hope for world order. In spite of the stress and strain of a growing United Nations; despite the hot disputes about Iran, Spain and the use of the veto in the Security Council; notwithstanding the fierce debate over the Baruch Report and the Gromyko proposals in the parleys of the Atomic Energy Commission, there has been real progress toward world order in the swift, sure development of the Economic and Social Council.

The cynics, of course, would differ with us. During the opening sessions of the Economic and Social Council, the cynical-minded contended nothing could be accomplished. They brought up the usual objections that more than half a hundred nations could never agree on a single project. They contended further that any attempt to reconcile the clashing aims of capitalist nations with countries in the communist orbit of influence would be destined for defeat. And lastly, they claimed the delegates' time would be consumed with self-defeating technicalities and by endless tactics of delay.

But the facts proved otherwise. The six major Commissions of the Economic and Social Council swiftly got under way and soon thereafter the cynical comments subsided.

When the Sub-Commission on the Status of Women was launched, a document of prophetic dimensions was outlined. Immediately critical-minded folk chided members of the Sub-Commission for their "undue ambition." Spirited debates followed, and in the course of the give-and-take of the conference room, the best answer to the opposition came from the chairman herself, Mrs. Badil Begtrup of Denmark. Mrs. Begtrup responded that such a report demanded the status of women be improved all over the earth, and could be said to represent the wishes of "half of the people of the world." To Mrs. Begtrup's neat report might be added the observation that many a man is in accord with "half of the people of the world." Thus a great majority of the earth's population is registered in favor of the objectives of the Sub-Commission on the Status of Women.

The Commission on Human Rights likewise has an "ambitious" program. But in setting the sights high, this Commission may reach new levels in human progress. To paraphrase a trite but nonetheless true phrase of Browning: Earth's reach must be beyond its grasp, else what's a Heaven for? First, the Commission must create a Bill on Human Rights. Then it must seek the power

The Homemaker's Corne

Mrs. Harry A. Burnham

Bringing Up Grandmother

Some time ago I attended a conventio one of our southern states. One of the grams was devoted to a report and den stration of the "moonlight schools" in state. These schools are conducted away in the mountains for the benefit of t adults who have had little or no educati opportunities. They are held evenings so men and women who must work all day take advantage of them.

I shall never forget a toil-worn old who had come down from her moun home to tell women from all over the cou what it ment to her to be able to read write.

Hesitatingly, feeling her way along as spoke, for just the right word, she held audience attentive and often tearful as told her story, which was, in essence

She had always worked hard and there been no chance for her to get "schooli Her children knew her educational lim ions and theirs were about the same so had felt no particular embarrassment they knew she could not read or writ

But when the grandchildren came al it was a different story. They went out f the mountains and got "learnin." Then began to write to her. It was unthink that she should need to ask an outside read those precious letters to her, or to someone else answer them.

And so, at the end of many a weary she had trudged to school.. Proudly she clared, "At the end of the first year I c read and write pretty good, now I can fig some."

Then, holding up two letters she tremblingly, "Here is my last letter f my grandson. He says my letters are wonderful. And here is my answer to one. I'm going to post it in a few min See how long it is! It took me all the t I had in a week to write it. There's a lo it about the mountain flowers and birds he loves. I reckon he'll like this one!" reckoned he would.

We often hear of grandmothers who going to college, or studying with t grandchildren. Most of us like to "keep And "a little child shall lead us."

On a Wide Circuit

W. W. Reid

The Lord's Prayer

I am intrigued by the words in Matth Gospel in introducing the Lord's Pra "After this manner therefore pray."

Did Jesus mean for us to use his word our prayer? Or rather should we use spirit and sweep of that prayer as the s and sweep of ours?

Don't we do violence to the prayer w

e it as fast as we can? There are deep gs here and they must well from our nd minds, not just roll off our lips. nes I find that, in repeating the if I pause before or after each sen- nd let my mind explore something of ning, it helps me personally. Again, n tired and just "repeat" it, I am at the end to find I have not been my mind to it at all.

k of the ramifications of "Thy king- ome." What do we mean by God's m? Will it come out of the skies, or e work for it? Is it for me and mine; the Russian and the Japanese also?

hink of the social meaning of "Thy done on earth," and "Give us this r daily bread." Can we be content to these petitions 365 times a year, not ly expecting the first, and rather per- certain of the second? Or do we too, of the needs of next-door neigh- d next-continent neighbors?

od "exercise" for each of us might be to re-state the Lord's Prayer as we esus might state it were he in the flesh retaining the spirit and scope of the l. It might help us clear some obscure . Here is my attempt at a statement y's terms and needs:

God and Father, Ruler of earth and worlds beyond our world: may men nce thee and learn to love thee and do ll. May thy spirit direct our thoughts ur actions, thus bringing in the day all men shall obey thee, even as all nets and as all the tiny seeds obey thy nds and fulfill thy purpose. May we share in bringing in that day of thy Give us this day, from thy bounty, the that we need for body, mind, and and teach us to share thy gifts with n everywhere. Forgive us when we do or go astray, as we try to forgive and e those who harm or wrong us. We lso that thou wilt give us strength and e to overcome the many temptations e will meet this day. Amen."

l my friend, Benjamin Caulfield, has e prayer into these words:

God, to whom all nature bows,
Whom we "Our Father" name,
Within our souls a passion rouse
Thy righteous purpose to espouse,
Thy holiness proclaim.

n our own lives Thy will be done
As in far stellar space,
Thy Kingdom's leavening work begun
Till nations, races shall be won,
Shall righteousness embrace.

O grant us strength to use Thy wealth,
Sun, rain and soil employ,
That we may earn both bread and health,
May share with all the commonwealth
And want and greed destroy.

O guide us from temptation's way,
From evil set us free;
Forgive the debts we cannot pay,
As we forgive some wrong today
In gratitude to Thee.

to implement that Bill and enforce its terms. That is the major task that lies ahead for the Commission on Human Rights. A prime obstacle in the path of the Commision is its impotence, for it is generally agreed that the Commission cannot recommend interference in the domestic affairs of any nation. The mere fact, however, that such a problem arises for discussion is evidence enough of the far-reaching implications of the Commission. This fact was seen three years ago when first the idea of a Commission on Human Rights was broached by the Commission to Study the Organization of Peace and the American Jewish Committee, two organizations who pioneered in this salient of the struggle for world order. At this very hour the chiefs of the United Nations Human Rights Division are plowing through hugh piles of letters bringing complaints before the Commision. The charges include claims of discrimination against 250,000 Indians in the Union of South Africa, maltreatment of prisoners in Franco's Spain, and abuse of Armenians in Turkey, Macedonians in Greece, and Negroes in the United States.

The Economic and Employment Commission in similar fashion reflected a revolutionary impulse. Here the delegates have given a preview of the World of Tomorrow. If full employment, they claim, does not exist in the chief industrial nations of the world, unemployment will ensue in *all* the nations of the world. Disaster will follow apace. An interesting innovation of this Economic and Employment Commission was the motion of the American delegate, Dr. Isadore Lubin, who acted upon a suggestion of the late President Roosevelt. Dr. Lubin urged the United Nations to draw up an "International Balance Sheet" and to assess the resources of labor and materials in every country and region of the world. This is a formidable task, so imposing and overwhelming that some of the delegates threw up their hands in dispair. But the supporting nations were not to be foiled. They insisted upon careful consideration of this epochal suggestion and it is on the agenda for the autumn meetings.

Both labor and management are profoundly affected by the Economic and Social Council and will in their own way make their contribution to world peace. The World Federation of Trade Unions, one of the consulting groups, has asked the Council to establish the mechanics by which union organization and collective bargaining may be extended into other nations. The WFTU asks that the principles of the Wage-Hour Act be placed on a world-wide basis so that the democratic way of life may become a reality for the workers of China, India, Africa and South America.

Management has been assured that it will soon have an international conference on trade and employment. Trygve Lie, Secretary General of the United Nations, has promised to convene such a meeting at the earliest possible moment. The agenda of that promised meeting will include a discussion of how to achieve and maintain high stable levels of employment, avoid discriminations in international commodity agreements. The conferees will decide how soon it will be possible to create an International Trade Organization as a specialized agency of the United Nations.

These developments all indicate that there is a wide range of activities and interests within the program of the newly established Economic and Social Council. The pattern of these activities was first limned by the League of Nations in Article 23 of the Covenant. For many years the International Labor Office carried on a remarkably successful program from its office in Geneva. The I.L.O. was looked upon as the outstanding agency of the League of Nations, and from all over the world praise was accorded its activities. Now the assets and experience of the International Labor Office will be taken over by the Economic and Social Council, for the United Nations is to assume responsibility for the buildings, books, and rich tradition of the now defunct League of Nations (an action voted by the final session of the League of Nations).

The eighteen members of the Economic and Social Council, elected by the General Assembly of the United Nations, have, it is true, no more than an advisory capacity. But when they study problems and recommend solutions, when they come to grips with issues and suggest possibilities of settlement, when they uncover social evils that are festering sores in the body politic and prescribe cures,

(Continued on page 833)

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Kingdomtide

I Peter 5:5-11; Luke 15:3-10.

See THE BOOK OF WORSHIP and THE REVISED STANDARD VERSION OF THE NEW TESTAMENT

The Christian Year, suggested by our Methodist *Book of Worship* has been the basis on which your editor has selected these weekly Bible readings. The season of Kingdomtide which we now enter extends through the next fourteen weeks. As a practical aid in regulating home use of the Bible, nearly 3,000 people in the Boston Area are using *The Book of Worship*. We again recommend this book as an exceedingly valuable aid for personal and family devotions.

Your editor's father, who has a wealth of Pennsylvania Dutch stories, likes to tell about the little Dutch pastor who preached on the first lesson suggested for the week. In the preacher's excitement he put vehemence into this statement: ". . . the devil is like a roaring lion seeking out how he might bite somebody!" We have had many chuckles about it, yet there is something about the preacher's interpretation that rings true. Most moderns have long since discarded the idea of a personal devil, yet the devastating roaring and "biting" of something or other seems still to be among us. From the rumors of war with Russia right on through the vitriolic language used in discussing the OPA, we are besieged with what makes a lion's roar seem like the purring of a gentle cat.

But the section of "Final Admonitions" has more to it than a description of the devil. It propo "Clothe yourselves, all of you, with humility tow one another for 'God opposes the proud, but gi to the humble.'" Then concluding the admonitic Peter says, "And after you have suffered a little wh the God of all grace, who has called you to eternal glory in Christ, will himself restore, establ strengthen and settle you . . . ."

To give further impetus to the Christian'shope a way out of darkness, in the second lesson for week we are referred to the parable of the lost she It is as though Jesus had said, "You need not conc yourselves about mass movements and group c formity: the return of a single person to the way God is as thrilling as the finding of a single lost she You who tend sheep know what it means when y have recovered one lamb that has gone afield – is serious business when a sheep is lost! It is far m important for you to find a sheep that is lost th it is to find ninety-nine sheep who are not lost."

This is the Christian concern for the recovery the world: a single incident which indicates the p sibility of improvement should be the object of churchman's efforts. It is far better to rejoice o such a potentiality than it is to rejoice over a m movement already rallied behind the banner of G

Where Do You Think You're Going?

The Rev. Gerald L. K. Smith has given his appr al to those who oppose the rights of the Jews to l in Palestine. Mr. Smith, who holds "interestir views on life, racism, nationalism, and religion, n states that the Jews really are not Semitic and the fore have no right to claim Palestine as their hor land. The famous "Rev." has attended meetings the Arab League and says that he feels quite at ho in their midst. (Mr. Smith did not point out that leader of the Arab League, the Grand Mufti, is an caped Axis collaborator now living in Egypt anc directing the Arab world's fight from that strate center.)

Another sinister angle to complicate the ent question is the cry raised by race-haters when tl say that our nation is pressing for the free entry Jews into Palestine because we do not want Je brought here. This idea is absurd because the Eur ean Jews who are trying to escape from Europe w to go to Palestine. They have no desire to come America. Impartial Government reports have m this point crystal clear. (See both the Harrison a The Anglo-American Commission of Inquiry ports.) Immigration quotas for this nation are

on whether a person is a Jew or a Gentile; the ıs are based on the citizenship of the persons ıng admission.

add further conflict and tragedy to the picture eat Britain's current announcement that she will he United Nations to turn Palestine over to Brit- rusteeship, thus assuring the British oil and mil- interests of further entrenchment in that land. ce Great Britain now stands as a threatening in the presence of the desperate Jews of the d. Her Palestine policy is as ominous as the or- zed policies of extermination followed by the Mr. Hitler; the only difference being that Hitler he Jews into gas chambers and ended their lives kly, while Britain has followed a more "humane od" of death by slower methods.

ıe entire world realizes the economic problem of t Britain. Most of us favored the British loan ıse we knew perfectly well that Britain's eco- ic life was in desperate condition. We have a pro- d respect for the contribution Great Britain has e to the life of the world. But Britain's policy in stine is terribly wrong. She has undone all that a zed world had done to establish justice for the sh people. She has violated every agreement ver made in relation to Palestine and the rights ıe Jews to go there.

mericans must continue to raise their voices in est against the unfortunate British policy. Rus- collaboration with the Arabs on one hand, and sh imperialism on the other, have combined to e a terrible vice whose jaws are now set to crush Jew. Peace can never come until honesty controls situation and the Jew is given the land which ghtfully his and which the world has definitely nised to him.

Can We Be Calm?

he month of horror experienced by Negroes in South has been met with some strong action by rchmen living in those areas. Monroe, Georgia, hodists decried the lynching that took place in r town. Church leaders in the South have made ear that there is nothing within the Gospel which be used to sanction these outrages against the roes.

ifficulties are great, however, and churchmen t not cease their efforts to bring about a just solu- to what is happening in the South, and can hap- easily in the North. Elsewhere in this issue of ns Herald we have printed an appeal by Dr. R. B. Eleazer, editor of *Interracial Notes*, a Methodist publication. Dr. Eleazer has wisely counseled churchmen to exercise patience in the midst of the current tension. At the same time, churchmen must recognize the fact that their Negro brethren can hardly be expected to remain patient in the presence of hooded Ku Kluxers and vitriolic racism espoused by people as popular as Messrs Bilbo and Rankin.

The church must not tolerate intolerance. The trials going on at this very hour in Lawrenceberg, Tennessee are not giving evidence of much justice.

One juror, W. E. Staggs, a 64-year-old white farmer, told the court he wouldn't give the same credit to testimony offered by a Negro as he would to that of a white man. He told Maurice Weaver, NAACP attorney for the defense, that he belived in separate types of justice for Negroes and whites and added that he thought some of the principles of the Ku Klux Klan were "very good." After unsuccessfully moving for Staggs' rejection for cause, lawyers for the defense surprised the court by accepting this biased man as the first juror. Possibly Staggs' presence on the jury can serve later, in the event of any or all the defendants' conviction, as a major reversible error and cause for a retrial.

No! We cannot be calm and we will not be calm until we have made the right to life, liberty, and the pursuit of happiness something more than a pleasant santioning for white supremacy.

Another significant news story of the week is that concerning the address made by Bishop Schuyler E. Garth at Viroqua, Wisconsin, on the very same program with Gerald L. K. Smith. A Lutheran minister had refused to speak on the same platform with Mr. Smith; but Bishop Garth has given his fellow-Methodists a sense of pride because of his acceptance of the invitation and because of the speech he made. Bishop Garth "pulled no punches" and obviously did not bury his convictions in any supine calmness. He called sin by its first name, and gave an eloquent address stating positively his Christian convictions on the subject of national and international reconstruction. This is the sort of leadership that the church needs at this very hour and that spirit need not be confined to the episcopacy but needs implementation throughout the entire organization of Methodism.

Our heritage as free-thinking churchmen is clear. Our responsibility for the state of the world is clear. We must do more than "be calm." We must spread the positive news of the Christian gospel that results in love, not discrimination and hatred.

Methodist Enterprises in South America

Dr. George B. Woods, head of the Department of English at The American University, Washington, D. C., has just returned from a busy year's work in South America. Dr. Woods presents an objective and encouraging report of Methodist status in that much-discussed section of the world.

Ever since the formation of the Pan-American Union, and especially since the inauguration of our "good-neighbor" policy, all Latin America has taken on new significance to the United States. Many of the countries have conducted campaigns to attract tourists by advertising the unique beauties of their spectacular landscape, their equable or stimulating climate, their historical or archaeological ruins, or their vast plantations and grazing areas. Difficult as are the modes and the conditions of travel, rewards from an extensive visit to South America are beyond measure.

When I was granted a sabbatical furlough by American University, in June, 1945, Mrs. Woods and I decided to spend most of the year in South America, the land of her birth and the home of all of her mother's relatives. As a special project we were eager to visit as many of the schools and colleges as we could, especially those started and supported by The Methodist Church. Our interest in these institutions derives from two sources: first, we are both members of The Methodist Church and are vitally interested in its work both at home and abroad; secondly, Mrs. Woods's father, Dr. Lucius C. Smith, a graduate of Berea College, Ohio, and of B. U. School of Theology, was one of the earliest teacher-missionaries to Chile, where he went as a member of Bishop Taylor's self-supporting missionary project of 1878. The results of the work of that devoted group are still felt and appreciated by various communities.

In those early days freedom of worship was not very common. In some places it was impossible to conduct Protestant religious services openly. In Copiapo, where Mrs. Woods was born, the first Protestant service ever held was held in an inner room of the house of her mother's father, who with four brothers and two sisters had come from England a dozen years before. Naturally we had a lively personal interest in visiting Chile.

During our eight-months' sojourn in South America we became acquainted with the personnel and the work of the following Methodist enterprises:

Lima High School, Lima, Peru
American Institute, La Paz, Bolivia
The American Clinic, La Paz, Bolivia
Santiago College, Santiago, Chile
Sweet Memorial, Santiago, Chile
The Methodist Farm, Angol, Chile
Ward College, Buenos Aires, Argentina
Theological Seminary, Buenos Aires, Argentina
Crandon Institute, Montevideo, Uruguay
Bennett College, Rio de Janeiro, Brazil
Institute for the Poor, Rio de Janeiro, Brazil

The Methodist Church may take great satisfaction from the remarkable achievement of these institutions. No money the church invests in foreign work, in my judgment, can be expected to yield larger returns than that invested in these genuinely missionary projects. Every one of them is strategically located and is doing unusually significant work for the present and the future civilization of South America. The schools have an excellent reputation throughout the continent, not only for their educational program, but also for their fine character influence. It is well known, of course, that all countries in South America are Catholic; and it thus constitutes a high tribute to the American Protestant schools to point ont that the leading citizens everywhere send their children to these schools in the confirmed belief that they offer the best instruction and training available. In all the schools the students learn the essentials of

HIS FACE

Mrs. William F. Koonsen

I see the face of Christ upon the pillov
Engraved with lines of patient suffe

The sweetness of his smile;
The star-shine in his eyes;
The moving of his lips in prayer
At eventide;
Courage, patience, faith,
Submission;
The radiance of a soul
Made perfect through pain!

Yes, it is the face of Christ upon the pil
The Christ whom he has preached
For five and thirty years.

That face—so very dear to me—
Is etched upon my heart.

NOTE: Mrs. Koonson has written this be ful tribute to her husband who, after a and faithful ministry in New England M odism, has been confined to his bed at parsonage home in Barre, Mass. Mr. K son has been helpless for the past months.

Autobiography of a Plai Preacher

Raymond H. Huse

CHAPTER XVI—VACATIONS

The reader of this plain biography ca fail to see the influence Dr. Samuel Upl of Drew, has had on my life and mini I did not quite realize it myself until I c to write my autobiography. Perhaps it because he was a typical New England M odist with a background of culture and ashamed depths of religious emotion. belonged to the tribe of the Broadheads, Steels, and the Pikes. I am reminded all when I write of pastors' vacations. I quote what he said in two characteristi marks—"A minister can do more goo ten months than he can in twelve." " say the devil never takes a vacation. V ever said we should follow his example

I have had the privilege of many h vacations, and have learned that the im tant thing is not where you spend your cation, but how you spend it. Not that place is unimportant. Shall I ever forget long rides with Brother Cobb in the old horse and buggy days along the o front at Old Orchard. My heart sings w I think of Well Sweep farm, among quiet hills of Maine; and finally the H Home, near the old Branch Schoolh with its restful fields and pine trees.

When I first began taking vacation thought I must give my brain a com rest, So I loaded it with detective st and light literature, if it could be called erature, and came home mentally fag Then I learned a lesson, which I pass o my younger brothers in the ministry, the way to have a restful vacation is read great books, think great thoughts, take plenty of time to pray. For many y I made it my habit to read some book

ipped in my studies. For instance, I d "The House of Seven Gables," but read "The Scarlet Letter." I was d with Whittier, but was not famil- Lowell, and had not been initiated owning. I had a glorious time with Scott and Victor Hugo. This does an that I neglected wholly current Gene Stratton Porter and Joseph found a place in my program; one e helped me appreciate nature and er human nature.

e heard a bishop say there is no great re produced now and advise young rs to read "Vanity Fair." I asked him d read the books of Dorothy Canfield. arently had never heard of them. He erefore disqualified to be a literary Personally, I get more from "The ing Cup" than from Thackeray's ook.

o one think that I have spent all my n time reading. I have tried each year e into closer fellowship with nature th God.

ary walks along country roads bor- with wild aster and golden rod have my body and ventilated my brain.

e on the ground I have recalled again ain the words of Faber—

The thought of God is like a tree,
Beneath whose shade I lie
And watch the fleets of fleecy clouds
Sail o'er the silent sky."

ny favorite vacation haunt, the event day was an evening walk to get milk eighboring farm house. Our way was l by the silent torch light procession stars.

me introduce you to some of our va- friends who added much to the joy of First of all, there was our host at the Home. The first thing in the morning ard her cheerful voice saying — "hot " We knew she had been up for washing floors and making the clean and beautiful. She was blunt of , kindly of heart, and one of the most gent women I have known. Her r was a dear old lady of eighty years, always found in everybody something ise. One morning, while we were at ast, a hand organ man from sunny ame into the yard. Mother Hayes went talk with him and as she stood there one hand upon each of his shoulders— aughter Abbie said—"There is mother g with the hand organ man, telling now good he is, and it will make him to be good, as he goes on his way."

e of our friends and fellow guests was cere spiritualist. He claimed to have unication with loved ones gone on be- and who am I to doubt his experiences? ter life, however, he surprised me by g—"I wish I were a member of your h," and I saw that he felt that the ge of mediums was not a satisfactory tute for the presence of the Christ.

ere was an atmosphere in this quiet , among the friendly hills, that lured ere each year.

hen vacation came to a close we waved ch other a friendly goodby and thanked for our hope of a final reunion. "We never say goodby in heaven."

Christian citizenship, including tolerance and neighborliness. The amount of international good-will radiated from these schools surpasses the fondest estimate. Many of the graduates of the schools come to the United States for their college training, and thus increase and expand their total usefulness to their own country. As an example of sound and thorough training given the students I mention the work of the American Institute for Boys in La Paz. I was told by several prominent men in the city that many of the influential positions in municipal and government service were held by graduates of the Institute, and that they were the really respected men in office.

For several months I served as a visiting professor of English at Santiago College, Santiago, Chile, and thus came to know it better than the other schools. Founded in 1880, this institution has made a remarkable record. The Directora, Dr. Elizabeth C. Mason, under the immediate direction of Mrs. Migel, of New York, President of the Board of Trustees, is honored throughout Chile as a wise and effective educational leader and administrator and has been decorated by the Chilean government for her outstanding service to the country. The school has an enrollment of 620 girls, with hundreds turned away every year because of limited facilities. It has an excellent staff of teachers, well trained and genuinely devoted to their work. The beautiful campus in a choice residential section of the city is noted for the variety and the luxuriousness of its flowers and shrubs. The buildings are all new and reasonably well equiped and maintained, but they are inadequate to the needs. The staff of officers and teachers is cramped for space. The three or four additional buildings now vitally needed would relieve present congestion and double the contribution of the college to Chile. The Methodist Church, through the Missionary Board, could not make a wiser or more significant use of its funds than in assigning them to Santiago College. Of course, I should be willing to make the same challenging appeal for the other schools serving their communities and countries equally well under competent and consecrated leadership, but this one I know most intimately, and I let it stand for the entire group.

Besides direct financial support from the church, all the schools appeal for qualified teachers possessed of real missionary zeal. It is amazing to think of the self-sacrificing spirit of our missionaries who carry on their heavy duties in South America on a salary of seventy-five dollars a month, irrespective of length of service and of position on the staff. Only steadfast devotion to a high cause, with sincere interest in the young people whom they instruct, can account for their presence in South America. Genuine zeal and educational ability deserve a much higher compensation, and in this respect too the church can greatly help. The right kind of teachers urgently needed for this work can hardly be expected to respond enthusiastically to the call on such low salary, especially when similar opportunities at home now pay three or four times as much.

Next I want to say a word about the magnificent work being done in our Methodist hospital in La Paz, the Clinica Americana, under the direction of Dr. Beck. Dr. Beck holds a medical degree from the Northwestern University Medical School, and Mrs. Beck holds a Doctor of Philosophy degree from the University of Chicago. The hospital building was the gift of Mr. and Mrs. Henry Pfeiffer, of New York. This hospital is really a God-send to the people of La Paz, who fully realize its value through the consecrated service of these two devoted missionary saints. They know no eight-hour day, or even twelve-hour day. They are on call twenty-four hours a day, and many nights they hardly catch a wink of sleep. All services of a regular hospital are available to all classes of persons, and these services are free to those unable to pay. Hundreds of babies are born in the hospital each year, and both mother and infant are given "follow-up" service as long as needed. Besides contributing to physical well-being, the hospital maintains a chapel and a pastor for the spiritual needs of the staff and the school. Thus it, no less than the educational institutions, is serving the people of Bolivia and is building solid international good-will. The great need of the hospital is another qualified doctor, fully trained American nurses, and necessary equipment. Consecration is prerequisite here as in the schools, and the church has the unusual opportunity to assist in meeting these imperative needs.

(Continued on page 838)

PERSONS

Mrs. Nancy Damon, the oldest member of the Hyde Park Methodist Church, Boston, celebrated her 100th birthday on Monday, Aug. 26th. Mrs. Damon is active and well. She now makes her home with her daughter, Mrs. Harry Wilson, of Hubbardston, Mass.

Under the leadership of James A. Perry, district superintendent, the ministers of the Burlington District, Vermont, augmented by numbers of experienced laymen, are going to do visitation evangelism all day on Sept. 5th, aiming at 100 visitors to work in 10 to 15 small churches, with the Conference Board of Evangelism defraying expenses. A notable achievement can thus be accomplished in one day.

Bishop Lewis O. Hartman announces the transfer of the Rev. Carl W. Saunders from Washington, R. I., to Oak Bluffs and Chilmark, Mass., effective on Sept. 1st.

Dr. Frederick Brown Harris, chaplain of the U. S. Senate and minister at Foundry Methodist Church, Washington, D. C., has included among his summer preaching engagements, Central Church, Detroit, Mich.; Eaton Memorial United Church, Toronto, Canada; and the Marble Collegiate Dutch Reformed Church, New York City. Dr. Harris will return to his own pulpit for the second Sunday in September.

Bishop Wm. C. Martin, resident in the Kansas-Nebraska Area has announced the appointment of the Rev. Benjamin F. Schwartz to the College Hill Methodist Church, Wichita, Kans., effective Sept. 1st. Mr. Schwartz has been chancellor of Nebraska Wesleyan University, Lincoln, Nebr.

The Rev. H. B. Haskell, retired member of the Maine Conference, now living in Stonington, Me., will celebrate his 77th birthday on Sept. 5th.

The Rev. S. Raymond Luthy, minister of Middletown and Portsmouth, R. I., Methodist Churches and Mrs. Luthy have recently returned from an automobile trip to the west coast, where they visited their son Raymond, now living in Vallejo, Calif. While there, Mr. and Mrs. Luthy talked on the telephone with their other son, Robert, who is in Japan.

Merritt B. Queen, pastor at Irvington-on-the-Hudson, New York, has taken a year's leave of absence to complete graduate studies. Mr. and Mrs. Queen left last January for Millsaps College, Jackson, Mississippi, where arrangements have been made to complete his studies. The Queens will reside with Mrs. Queen's father, Dr. B. E. Mitchell, a member of the Millsaps' faculty.

Professor John E. Bentley, member of the New England Conference of The Methodist church, nationally known psychologist and since 1924 a member of the faculty of The American University, will become dean of the College of Arts and Sciences on September 1, President Paul F. Douglass has announced. He succeeds Dean Thomas O. Marshall, chairman of the department of education, who assumes his duties as director of the Washington Semester, a cooperative honor project under which selected juniors of Oberlin College, Hiram College, the College of Wooster, Alleghany College, Westminster College, and the College of Arts and Sciences of The American University study together with extreme freedom under faculty tutors. Professor Whitney Stoneburner, chairman of the department of education of the College of Wooster, will be assigned to the Washington Semester in the spring session to assist Dr. Marshall. Dr. Bentley, who has served the university for almost a quarter of a century, is one of the professors most beloved by students and alumni.

Charles Mead resigned in April as pastor of the Methodist Church, Denville, New Jersey, to accept a call to the First Presbyterian Church, South Orange, New Jersey. For a number of years, Mr. Mead served as instructor of public speech in Drew Theological Seminary in addition to his unusually successful pastoral work.

A celebration of the centennial of the dedication of the Methodist Meeting House at West Unity, N. H., is in progress from Aug. 25th to the 1st of September. Out of this parish have gone twenty men to serve as ministers of Jesus Christ. The Rev. Howard H. Hamlin is the pastor of this church, and among the speakers on the program are the Rev. Dr. Richard Kellogg, superintendent of the Northern District of the New Hampshire Conference; the Rev. Maurice E. Barrett, St. Paul's Church, Manchester, N. H.; the Rev. Sydney Adams, Community Methodist Church, Sunapee, N. H.; the Rev. Herbert F. Quimby, Derry, N. H., retired member of the New Hampshire Conference; the Rev. Dr. Donald G. Wight, Mathewson Street Methodist Church, Providence, R. I.; and the Rev. Dr. J. Franklin Knotts, retired member of the New England Conference.

WASHINGTON, D. C. (RNS)—With an average of 300 daily visitors so far this summer, the Washington Cathedral is experiencing a return of the peace-time American habit of visiting national shrines of the capital area. Visitors come from every state in the union. Before the war, as many as 350,000 were registered each year.

MONTPELLIER, FRANCE (By Wireless) (RNS)—One hundred and twenty German prisoners of war who are studying under a special Protestant faculty of theology at a POW camp here were addressed by Dr. Marc Boegner, president of the National Council of Protestant Churches in France. Upon their deliberation, the students will return to Germany to become evangelists.

MONTREAT, N. C. (RNS)—Harold E. Stassen, former governor of Minnesota, wound up a three-day speaking tour among North Carolina's summer church conferences with an address here before a large assembly of Southern Presbyterians. Mr. Stassen, who is president of the International Council of Religious Education, spoke before gatherings of Southern Baptists at Ridgecrest, Methodists at Lake Junaluska, and Associate Reformed Presbyterians at Bon Clarken on the two previous days.

Mr. and Mrs. Earl K. Moore of Manc ter, Conn., announce the birth of a so Wayne Kenneth,—on August 15th. Moore is the former Dorothy Jean St only daughter of Providence District Su intendent and Mrs. Earl E. Story, of Pr dence, R. I.

James B. Moore sailed on May 10th v his family to take up work at The Metho Church in Kailua, a suburb of Honol The Moores should be addressed: Kai Oahu, T. H. For two years, Mr. Moore been assistant pastor at the First Metho Church, Mount Vernon, New York.

The following is the list of guest preach scheduled to speak at the Morgan Memo broadcast over Boston station WORL (9 for the first half of September at 8.10 a.

Sept. 2—Dr. Wesley G. Huber, ex. se Evan. Ass'n of New England.
Sept. 3—The Rev. Cuthbert Fowler, rec St. Andrews' Church, Belmont.
Sept. 4—The Rev. Willis P. Browning, so secretary of Seavey Seminary Settlement Men at Morgan Memorial.
Sept. 5—The Rev. Delwin H. Martin, C vary Baptist Church, Salem.
Sept. 6—Mr. Edward R. Broad, New E secy., American Mission to Lepers.
Sept. 9—The Rev. Victor V. Sawyer, Me odist Church, Wollaston.
Sept. 10—The Rev. Henry E. Helms, Chu of All Nations at Morgan Memorial.
Sept. 11—The Rev. William Thomp Howe, Broadway-Winter Hill Congre tional Church, Somerville.
Sept. 12—The Rev. Ernest Lyman Mills, C Square Methodist Church, Brighton.
Sept. 13—The Rev. J. West Thompson, F Methodist Church, Everett.

Dr. Stafford Preaching Abro This Summer

Dr. Geoffrey Wardle Stafford of Dr Theological Seminary is having an exten stay in England this summer where he important preaching engagements. Fr June 30th to July 28th he preached at Egremont Presbyterian Church in Liverp Dr. Copland Simmons, the pastor of the I erpool Church, has come to America preach in the Protestant Churches of Mo clair, N. J.

From August 4th to September 1st, Stafford is preaching at the City Temple London, for the Rev. Leslie D. Weatherhe The City Temple, which was founded 1640, was destroyed by a bomb in 1941. T services are now being held in the Angli Church of the Holy Sepulchre, High H born, London. This church was built dur the Crusades in Medieval England.

The Council of Bishops of The Metho Church of North America has asked Stafford to convey their fraternal greeti to the Methodist Churches of Great Brit and Ireland at their General Conference, which Dr. Stafford's father, the Rev. Dr T. Wardle Stafford, was president in 19

During Professor Stafford's absence abro Mrs. Stafford is staying at their summer ho in Marshfield, Mass.

Frederick K. Stamm, pastor of Chi- First Congregational Church, and of- clergyman on NBC's "Highlights Bible" series (Sundays, 10.00 a.m., will deliver the last five addresses of ies during September. Dr. Stamm's are: "Building Bridges," Sept 1; s You Can't Escape," Sept. 8; "Vis- d Dreams," Sept. 15; "Is God Real?", 2; and "What the Christian Religion ds," Sept. 29.

I, Italy (By Wireless) (RNS)—Clara n, cousin of former British Prime r Winston Churchill, was received e Third Order of St. Francis here two ter being baptized a Roman Catholic Cathedral of San Rufino. Miss Sheri- writer, was 60 years old on the Sun- was baptized. The following Tues- e received her first communion. On ning of the same day, in the crypt of urch of St. Francis, she joined the

) Improved relations between the an government and Protestant mission- eem in prospect, according to *La Idea,* lical journal published in Argentina. Warcarcel, distinguished Minister of ion at Lima, recently sent a message reciation and congratulation to Miss de Hanks, a Methodist missionary, on mpletion of 25 years' work in Peruvian ional institutions. Miss Hanks recently *a Idea,* when on a visit to the Argen- at there is more liberty in Peru, and e authorities seem determined to make r freedoms a reality.

Rev. Dr. Carl Heath Kopf, minister unt Vernon Congregational Church, , Mass., whose Sunday broadcasts en- "From a Window on Beacon Street," a wide listening audience, left Boston gust 12th, enroute to the Philippine s, where he will represent the Ameri- oard of Foreign Missions at an inter- inational conference in Manila on re- g Christian mission work in the pines. Dr. Kopf, who is vice-president of the American Board, will also visit ork of the American Board on the of Mindanao to survey the destruction ht by the war, where 90% of the es were destroyed or badly damaged. opf has been given three months' leave sence from his pulpit by Mt. Vernon h. Reducing his personal luggage to a um, Dr. Kopf is taking with him what n of such medicines as Insulin, Liver t, Atabrine, Thiamme Solution, etc., lp replenish the tragically depleted of drugs in the American Board Mis- Hospitals on Mindanao.

o thousand men are wanted to serve as ck attendants on board UNRRA ships ng livestock to Europe to replace killed- nimals. Applicants should be able to with animals, willing to do manual and of good moral character. Men ally desired who will conduct them- without reproach in foreign ports. Age Trip takes 4-6 weeks. Pay $150.00 per Apply Brethren Service Committee, New dsor, Maryland.

B. U. Preaching Conference

The following speakers have been invited to appear on the program of the Boston University School of Theology's Preaching Conference to be held in Boston on October 7-8-9. October 7: The Rev. Dr. George A. Fallon, Wesley Methodist Church, Worcester, Mass.; The Rev. Dr. Rockwell C. Smith, professor, Garret Biblical Institute, Evanston, Ill. October 8: The Rev. Dr. Frank Court, First Methodist Church, Youngstown, Ohio; Mr. Kermit Elby, director of education and research, C.I.O., Washington, D. C.; The Rev. Dr. George Truman Carl, Park Ridge Methodist Church, Park Ridge, Illinois; The Rev. Dr. Eddy Asirvatham, professor, Boston University School of Theology. October 9: The Rev. Dr. Harold Ruopp, Central Church, Chicago, Ill.; The Rev. Dr. Edmund Heinsohn, University Methodist Church, Austin, Texas; The Rev. Dr. Don Holter, Board of Missions and Church Extension, New York City; The Rev. Dr. Oscar Thomas Olson, Epworth Euclid Methodist Church, Cleveland, Ohio.

The Four Hundred

Four hundred young churchmen—most of them veterans and all under 30 years of age—will meet at Lakeside, Ohio, September 3-6, to speak their minds on the question: "What should the churches be doing today?"

Representing 42 denominations, and coming from all sections of the United States, these men will be delegates to the National Conference of Young Churchmen, called by the Federal Council of Churches and the International Council of Religious Education, with the cooperation of the National Council of the Y.M.C.A.

The conference has 3 main objectives, according to the Rev. R. W. Coleman, the administrative director: 1—To hear from young men their convictions on what the program of the church should be; 2—To present the challenge of service through the church and to inform delegates on the many tasks that are the concern of the church today; 3—And to devise a program through which young men in each community may serve their churches more effectively.

The 400 delegates will be divided into workshop groups, according to size of church and type of community, to consider specific problems. Findings of these workshops will be summarized in a general report on the conference which will be made available to denominational offices, councils of churches, and other groups for their guidance in helping young men to become more active churchmen.

Among the outstanding leaders who will address the conference are: Bishop G. Bromley Oxnam, president of the Federal Council; Francis S. Harmon, executive vice-president of the Motion Picture Producers and Distributors of America; and Dr. Bela Vasady, Reformed Theological Faculty of the University of Debrecen, Hungary.

The conference was called as a result of many discussions with returning servicemen and church leaders. "Many young men returning to civilian life are eager for creative work in the service of the church, but they do not know how to participate effectively," Mr. Coleman said. "Churches are likewise eager to enlist the services of these young men, but do not always know how to use them most effectively."

Local parishes to be represented at Lakeside were designated by national denominational leaders according to a plan which assures inclusion of both large and small churches. The actual delegates were then named by these local congregations.

Methodism on the Campus

Wesleyan Will Keep Ordnance Research Program

Creation of a military research organization at Wesleyan University, (Middletown Conn.) to continue the ordnance research program conducted at Wesleyan during the war was announced last week. The new organization is being started under a contract between the University and the U. S. Army Ordnance, with the project being known as ORDWES. ORDWES will be operated by a full-time staff of scientists under the directorship of Richard C. Clarke, formerly assistant professor of chemistry at Wesleyan.

American University Gives Course in Educational Leadership

The American University (Washington, D. C.) this month opened a 25-day special course for educators on "Leadership in Educational Organizations." The course is being given in cooperation with the National Education Association, and is being attended by elementary and high school teachers, superintendents, and college professors representing a majority of the states. Carrying four hours of graduate or undergraduate credit, the course will seek to train educators for work in national, regional, state and local educational groups.

Boston Establishes School of Nursing

Boston University (Boston, Mass.) announces the establishment of a new School of Nursing by vote last week of the executive committee of the University's Board of Trustees. Miss Martha Ruth Smith, head of the nursing education division at Boston since 1939, was named dean of the new school.

Speaking of Public Relations

Boston University (Boston, Mass.) announces the addition of two staff members in the Bureau of Publicity. Edwin H. Ginn will be assistant in charge of radio promotion, and Miss Corinne Saropian will serve as general publicity assistant. At the same time, the university announced appointment of Clifford S. Sundberg as sports publicity supervisor, succeeding Murray Kramer, recently resigned.

Syracuse University (Syracuse, N. Y.) has derived some good publicity from the plans of ex-WAC heroine Margaret Hastings to enroll at the school this fall. A feature story in *This Week* magazine for July 7, tells why the girl who was stranded in a Dutch New Guinea "Shangri-La" wants a Syracuse education. She expects to take an applied science course, the story says.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Sept. 8.

SPEAKING THE TRUTH. Exodus 20:16; Proverbs 26:28; Matthew 23:16-22.

The Face Value of Words.

If words cannot be taken at their face value they have no value at all. Testimony in a trial is given under oath. The witness solemnly swears to tell the truth, the whole truth and nothing but the truth. Just what this adds to the words spoken except a penalty for perjury is a question. A Christian does not need the threat of a penalty as a spur to truth telling.

But lying is such a common human weakness that a commandment against it is found in the Ten Commandments.

As was his custom in dealing with Old Testament laws Jesus lifted this commandment against bearing false witness to a higher level.

It was the purpose of Jesus to add to the witness's oath the sanctity or the binding power of religion. The larger meaning for us is that lying is a sin and a false oath is against the very heart of religion. Jesus also lifted the value of words to a new high. He meant to make truth telling one of the noblest of Christian virtues. "The truth, the whole truth and nothing but the truth" is the ideal set before us in bearing witness or using words for any purpose.

The Whole Truth.

One of the most common forms of lying is that of telling half truths. The usual introduction to much misrepresentation is,"As far as I know." Sometimes one's knowledge does not go far enough to reach the whole truth about a person or a situation. The sorting out of facts to be told with an aim to create a false impression is a cheap form of lying. To attempt to give a total impression by the glib recital of half truths or sorted facts is to speak dishonestly. It adds up to false witness.

The question of intent enters into the Christian use of words. True words that are spoken about a person with intent to harm are costly. Many a reputation has been ruined by the repetition of a story or of an incident which is both true and harmful. Back of the telling of the story was an intent to make someone look bad. And if to this false intent is added the practice of telling only the bad news about a person or incident, the process is thoroughly dishonest.

The Unchristian Ear.

Not only the tounge but the ear can lie. "Take heed what ye hear," said Jesus on one occasion. Both the glib tongue and attentive ear are necessary to make a lie complete and harmful. "Its the way I heard it," is the lame excuse of the tale bearer caught in telling a lie. The sin committed by the hearer often is that of listening to a false or malicious or half true tale.

Honest Words Between Neighbors.

The basis of goodwill and Christian human relations is truth telling. The neighborhood, either local or international, rests upon the foundation of honest speech.

The root of much evil between nations is the lack of a common language which means the same in every nation. But the truth can be told in any language and the lying tongue is like a flame thrower in any country. It consumes good will and destroys peace in any community, large or small.

Beginning next week we will present a stimulating series of articles pertaining to Religious Education Week (Sept. 29 to Oct. 6). J. Edgar Hoover of the Federal Bureau of Investigation will discuss "Parents—Wake Up and Act" in our September 4th issue.

Apologists for Liquor

W. Roy Breg

Executive Secretary, Allied Youth, In

Is liquor a "good buy?" Some of the l ing magazines appear to be trying to ans that question—without stating the pub query quite as frankly as that.

You have seen feature articles in *Life* *Pic* which deal directly with questions editors say were raised by "The Lost W end"—first the book, then the film of same name. *Fortune* has kept alive drinking public's lessing interest in "gen Scotch" by a beautiful journalistic layout distilling in bonny Scotland—and with remarks on whisky that might seem to swer more of those "Lost Weekend" q tions from the public. Liquor companies more adroit than to say in their adverti that alcoholic beverages are "not as harr as some folks believe," but the editorial umns packaged between liquor ads are ing just about that line of approach. this represents something new and odd even unpredictable in public information is to be guessed that some liquor compa will welcome the propaganda, but other sighted ones may object strenuously to ing their product treated with so much n tive copy. For the prevailing spirit in opinion-casting articles we have seen studied is not so strongly in favor of a p uct—alcoholic beverages as a group—as posed to the fears that the public seem have acquired of the habit-forming possi ties in strong drink. In short, we hav seen previously anything quite like the pressions quoted below, which are inter to be friendly to liquor and its makers also "hedge" and "if-and-however" just ficiently to convince some readers that holic beverages can be harmful and ov expensive — expensive, that is, in both mediate cost and later penalties on c abilities and welfare.

You saw the dozen pages on liq recipes for mixed drinks included, in for May 27. Did you happen to notice t sentences fitted into the *Life* summary of liquor business and its wares and its cust ers?

"In the last five years, and especially s the publication of Charles Jackson's son novel about an alcoholic, 'The Lost W end,' an unprecedented amount of atten has been paid to the drinking of alcohol the problems arising therefrom.

"Authorities on the subject estimate since 1940 alcoholism has made more n and stirred up more interest than during whole preceding century. In some ways phenomenon is like the great public preo pation with venereal diseases which sv the country about a decade ago. . . .

"Alcohol is a safe, easily controlled a thetic which acts on successive centers of brain, notably the ones which govern m higher intellectual activities. This brain has been responsible for the highest hu achievements, but it has also burdened with chronic self reproach, apprehension, general discontent such as no lower ani experiences."

In Allied Youth's observation, the for ing paragraph is one of the most illumi

g ever penned about alcohol in relation to odern life. The apologist for liquor in *Life* ems to be saying that the man of today can void responsibilities, heedfulness, and the oice of conscience whenever any of the reilts of his activities begin to disturb him, y resorting to a drink or two with alcohol ontent. Human character is in no lofty and ignified position, as compared to the lower nimals the *Life* writer mentions, when faced ith this frank admiration for the animal's oility to escape consequences for its acts or ailures to act. There has been a familiar ule in American business and public afairs, that "responsibilities go with priviege"—much as the obligation to vote, to deend America and to pay taxes, to engage n jury duty and other civic acts goes with he freedom that has been won and held for he individual under our form of governnent. Francis Sill Wickware, in this truly emarkable statement of the drinker's reaons or excuses for indulgence, is asking for new concept of individual and civic reponsibility—which will permit escape whenver the grown man finds that the penalties of being grown and a man bind him more losely than his pets are bound. Is that a "good buy" for America?

Pic has reprented several thousand words rom a Prentice-Hall book, "Invitation to Health," by Dr. Harry J. Johnson.

"We have no reason to doubt that alcohol depresses all intellectual functions, even when aken in very small amounts," writes Dr. Johnson, in the midst of his comments on the lesser *physical* handicapping which alcoholic beverages bring about.

"It has been quite well established," he notes, "that 1/10 of one per cent or less of alcohol in the blood will not interfere sufficiently with the functioning of the mind or body to be noticeable to anyone or to impair significantly the efficient performance of ordinary acts."

The last quoted sentence is particularly remarkable for its modifiers. This rather light content of alcohol (frequently exceeded in an evening's drinking by so-called moderate drinkers, and far away from the alcoholic's dosage) is designated as offering no "noticeable" impairment and no "significant" effect on "ordinary" acts. If there is comfort there for the modern who wants to drive a car, play games intelligently, give an attentive mind to worthwhile conversation, or bring judgment to bear on problems newly brought to his notice, well and good. But in Dr. Johnson's cautious endorsement of liquor as a means for letdown, there is again no enthusiasm for alcoholic drinks as a "good buy."

Long ago it was predicted that the alcoholic beverage companies were on the eve of projecting an "educational" campaign, to refute some of the disagreeable points that had been made in up-to-date alcohol education. The campaign that was forecast never arrived.

In the collection of facts favorable to drinking that friendly magazines have been displaying for their alcoholic beverage advertisers, one sees why the beverage business did not go through with its proposed "educational" ad series. The situation is one in which no strong factual case could be made to modern people that liquor is a "good buy."

The Immorality of "Robinson Crusoe"

J. D. TOWNSEND

Up to a short time ago I had believed "Robinson Crusoe" to be a highly moral and edifying book. In this I knew I shared the opinion of the great majority of readers. My evaluation of the book, however, was based not on the universal praise of it, but on my own youthful reading. I had carried with me for years the impression that the story taught lessons of courage, frugality, perseverance, and faith, and that it might be put indiscriminately into the hands of children without fear of prejudicing them in favor of any evil.

I was recently forced to alter that opinion, when, my little girl being ill, I undertook as a profitable pastime for us both to read an abridged version of the classic aloud to her. Perhaps it was the slow method of reading which made certain passages stand out in bold relief : perhaps it was my little girl's twentieth century coments. In any case, it came over me as I read that there were some very shocking things in the hero's conduct; and I laid down the book poorer by one illusion, convinced that in certain respects it is a highly immoral work.

I used the word *immoral* in its accepted European sense — as implying violation of divine law, inconsistency with moral rectitude. We Anglo-Saxons are inclined to apply the term only to sexual misbehavior. With us a *moral* man or women is one who steers clear of adultery. A public character, for instance, is moral so long as he keeps proper control over his sexual appetites, no matter how grossly he may fail in the observance of other laws. He may misappropriate the taxes of the widow and the orphan, betray the confidence of his electors, plunge an entire nation into poverty or grief : he is still moral as long as he does not "misbehave with women." But once let the suspicion of *immorality* stain a man's white record, though he be the wisest and most upright of statesmen, his career is injured, if not completely ruined.

So it is with books. A moral book is one that deals chastely with the matter of sex . Books are banned as immoral in the fair city of Boston not because they dwell on graft or social corruption, or take sides for or against certain political ideologies, but because they contain obscene words or pornographic descriptions. Strange conception of morality, that which lets pass a book filled with malicious propaganda against a sister nation; a book inciting its readers to hatred and strife, and bans another because of a single scurrilous passage! One would think that the only forbidden words are those which exite the sexual appetite. It seems to us that words which excuse or encourage cupidity, jealousy, prejudice, arrogance, inhumanity are quite as dangerous. We have never heard of a boy being permanently injured by an obscene story : we see all about us men and women whose characters have been warped and distorted, whose better natures have been dulled by unwise social and ethical teachings.

In this latter sense we find "Robinson Crusoe" immoral. Certainly no one could find fault either with the language of the book or with Crusoe's sexual behavior. Indeed, no reference whatever is made to that side of his nature. But in his relations with his fellow men he showed himself to be morally short-sighted, if not completely blind. For the greater part of his life Crusoe lived alone. In that time his conduct was exemplary, since it is very difficult, perhaps impossible, to be immoral when one is isolated from mankind. But when he was brought face to face with human beings his conduct became highly unethical. One of the most monstrously inhuman acts recorded in fiction is Crusoe's sale of the young "Moresco", Xury, for *sixty pieces of eight* — almost as bad as the sale of our Master. This boy had shared Crusoe's wanderings, had hungered and thirsted with him, had on several occasions risked his life willingly for him; but because his skin was dark, he was rewarded by being sold into slavery. It is true that Crusoe protested that he was "loath to sell the poor boy's liberty." But he pocketed the gold received in exchange for that liberty. The condition imposed on the purchaser, i. e., that he would set the boy free in ten years, if he turned Christian, only makes the act more abominable. Ten years of slavery where another was concerned seemed short to this man who had found months of

(Continued on page 837)

The Pastor Works in Industry

ALBERT W. JACKSON

Albert Einstein, when asked how he came to discover relativity is credited with replying, "I challenged the axiom."

Today there are challenges being made concerning the relationship of church and industry, and the setting aside of men as industrial chaplains. Maybe the church should attend to the health of labor at its heart. Perhaps church leaders should also be represented in management. It takes both labor and management to make a democracy function democratically.

Taking into consideration the Judgment parable of Matthew 25, would it not be possible for a minister to accomplish both pastoral work and mill personnel service in some community and still be a good servant of Jesus Christ?

The personnel manager in the factory is in daily contact with many of the employees, a large number of whom reside locally. He becomes well acquainted with the men when he approaches them as their friend, and if he wins their approval, they go to him with a variety of their mill problems. The pastor has no corresponding approach in the pastorate. Of course in the mill he cannot present religion directly to the workers, but he can live, act, and talk it indirectly. Sometimes religious questions are asked in a blunt, friendly sort of way, and some explanations are given in return. Occasionally spiritual doubts and other troubles undermining the workers' morale, and cutting the fiber of their endeavors, are revealed to the pastor at unexpected times, and help can be given. But these direct items are the exception rather than the rule.

The minister's visitation schedule outside the plant in the homes of his church people will suffer unless the plant allows some visitation time during working hours. Sick visitation tends to be carried on with greater faithfulness because in some cases it is tied up with insurance.

In arriving at an estimate of the value of some work affecting the church one must remember that the men folk and not the women are the churches' greatest anxiety. Any help that could be given to the men would probably be appreciated by the women as well.

Usually in country places the pastor will contact the employees of one factory only, but it will be the one factory that forms the backdrop of the church's life. Men working in other places must be influenced directly by the church program.

The minister who works as personnel manager in the mill must be freed from as much routine work as possible, so that he may do the work of interviewing the employees for various causes. He will be governed by the laws of the plant, and will be working from within to bring efficiency through democratic control and friendship. He should also be pastor of the local church and from a church point of view he should consider his mill work as a valuable part of his pastoral activities.

The itemized work of the personnel manager would include the hiring and releasing of men. Who could do this type of work more equitably than a minister of the Gospel? He would arrange the meeting of the prospective employee with the foreman, and could do much to keep both parties satisfied with judgments made. He would be required to interview men of many races, religions, and national backgrounds. The welfare of all ethnic groups and the ideal of brotherhood are part of his religion. He would come into contact with some standards far below his own ideals, and concerning which he could do very little directly. But his own example would strengthen many who wavered morally, and would gain the respect of others. Although he would not fail to administer an occasional moral rebuke, his main function would be that of a shepherd and not a wolf. His judgments must be made on the basis of merit, not of favoritism.

Let us consider some of the ways the personnel manager might help the workers in industry. He is responsible for presenting the claims of group insurance to the employees when they become eligible. For a small weekly deduction from the pay check the employee may obtain life, accident and dismemberment, and sickness policies for himself, and hospital and surgical benefits, for himself, his wife, and his minor children, as long as he remains with the firm. The insurance covers the life outside the plant only. Benefits are doubled by management contribution. If an employee is injured on the plant he is entitled to workers' compensation insurance without personal expense, but subject to the approval of the personnel manager. Retirement insurance solicitation is included in the work of the personnel office, and those eligible are encouraged to make provision for old age. All these items need to be carefully explained to the worker by the personnel department.

Visitation in the workers' homes is attended to in the case of death, sickness, and accident. The minister is well suited to make such calls. The personnel manager is a member of the Management and Safety Committees, and attends their regular meetings. He would use his influence there, not selfishly but for the benefit of all concerned. Again the personnel manager is asked to represent the mill at town meetings and other community interest groups. He may well represent the church at the same time. In the experience of one personnel worker in the mill the district nursing association of the town arranged to have the adult population x-rayed for symptoms of tuberculosis. The mill authorities agreed to cooperate. The personnel office had to obtain the consent of all employees who were willing to be examined and arrange for their appearance at the clinic.

If the minister endeavors to carry out the personnel work as well as an active ministry, he will be the busiest man about town, but it can be done with some necessary adjustments between the schedules of the church and the mill. Whether it is the right thing for the minister to do is an open question.

One item to be taken into consideration is the matter of finance. The personnel manager is paid by the mill and the church pays him as its pastor. He would thus receive three times the salary of the average country pastor. I don't know any man in the community who would use that money more unselfishly than the preacher. His seven or eight years of college study, not only qualify him for a salary equal to that of the worker, who in most cases has not graduated from high school, but also tends to make him an efficient personnel leader, for he is one who has the interests of all men at heart. Do we find it difficult to keep ministers in country churches? Perhaps here is one answer to the problem.

Some questions arise in my mind. They are these. Can the personnel work in the mill be considered by the church as equivalent to pastoral visitation? What about the divided allegiance? Does Christian loyalty come sometimes from beyond the church or through it only? Will the kingdom of God be developed in the community through such a procedure as outlined above or is this just the vaporizings of one who has tasted the financial fruits of personnel work and is using the work at the mill as a blind to remain at ease in Zion? What would happen to the home visitation of the women folk? Should we not say, "let the church be the church?" Or is there any voice herein proclaiming in the words of Jesus, "Other sheep I have who are not of this fold, these also I must bring, that there may be one fold and one Shepherd?"

To Back Independent India

MASSANETTA SPRINGS, VA.(RNS)—A plea to missionaries to align themselves with the idea of an independent India was voiced here by Dr. E. Stanley Jones, internationally-known mission leader, in addressing the Massanetta Springs Bible Conference.

Contrasting the popularity of missionaries in China with their unpopularity in India, Dr. Jones said: "Missionaries in China have thrown themselves in with China and have suffered, bled and died with that country. On the other hand, missionaries to India have, on the whole stood more or less with imperialism, afraid of what would happen in an independent India."

The climate of India, declared Dr. Jones, "changed from bitterness to trust and confidence following Prime Minister Attlee's recent speech and the arrival of the British Cabinet mission."

"The Indian conflict," he said, "has now shifted from Britain to a conflict between the National Congress Party, which wants a united India under a federal union, and the Moslem League, which wants a separate Moslem section, where they are in the majority."

Commenting on an interview with Nehru, Congress Party leader, Dr. Jones quoted the Indian statesman as declaring: "Only when India is sure of herself politically will she be free to choose spiritually. A Christ disentangled from the domination of the West will appeal powerfully to this new India, for there is an inner affinity between them."

Conquering Inferiority

ERNEST R. CASE

Do you want to feel up to Joe Louis or Serge Koussevitsky?

How many of us reveal the childish trait inferiority today! Harry Emerson Fosk in his widely publicized volume, "On ing a Real Person," states that one study 275 college people revealed that more than % of them felt twinges of inferiority. They t inferior because of deficiencies in their rsonalities. It is probably safe to say that % of the total population feels twinges of eriority from time to time. The one thing at damns so many men and women to the ll of inferiority is *differences.* Differences color, differences in education, differences physical stature and health, differences in cial and economic background, any one of ese may cause the feeling of inferiority to eep over a man or woman.

This inferiority feeling, or complex, as psyologists say, may result in the aggressive, ustery Major Hoople type of person. Doubtss you have all known men who put on a big front," who told of their exploits and complishments in glowing terms. How ard they tried to cover up their feeling of significance and unworthiness! Without aecking on this statement, it is probably safe say that all the would-be world conquers from Alexander of Persia down to Adolf Hitler of Germany, were men possessed with nferiority feelings. Or this complex may reult in the timid, passive Caspar Milquetoast pe of person who drops both his jaw and houlders and makes no attempt to conceal is submissive state of mind.

This state of mind is not confined by any neans to isolated individuals. An entire race, r an entire nation, may possess an inferiory feeling. The past war presents an illusation of this truth. After the Nazis had eized control of Denmark, they went to King Christian and told him to set up antiewish laws and regulations. "But you see," eplied the king, "we have no Jewish probems here. We do not consider ourselves inerior to them." What an implication! What splendid insight King Christian revealed nto the Nazi mind. The Nazis, who claimed o be a superior race, must have felt inferior o the Jewish people, else why would they ave wanted to destroy them?

Because the effects and disadvantages of his maladjustment are so evident in personal ife and social relationships, we will agree hat the feeling of inferiority ought to be vercome—ought to give way to feelings of quality and unity. The problem facing us esolves itself, therefore, into this, "How an the feeling of inferiority be overcome."

Where shall we find the answer to this uestion? Psychologists have answers, but even these men of science, as Dr. Henry C. Link says, realize the inadequacy of their rofessional vocabularies to make solutions lear. So they often turn to the "Book of Eternal Truth" for a brief and valid wording of the advice they give. Were they to quote one passage from the Bible which would answer the question, "How can the feeling of inferiority be overcome?," they would doubtless select these simple and memorable words of Paul, "There are diversities of gifts, but the same Spirit (1 Cor. 12:4)." Let us mull these words over in our minds. Let us take them with us into our homes, offices, schools, and market-places. When we find ourselves squirming in inferiority before our boss, before some big businessman, artist, or general, let us allow Paul's words to run through our mind. These words will help restore our normal sense of equality. Paul's words are psychologically sound and imply three things we ought to do if we are to overcome the feeling of inferiority.

I

First, let us recognize that there are diversities of gifts. God has not given us all the same talents. He never intended to do that. What a dull world it would have been if He had! There wouldn't have been any individuals, there would have been only identical robots. Variety is, always has been, and always will be, the spice of life. Caruso was given a golden voice; Rachmaninoff, quick fingers; Hegel, a philosophic mind; and Edison, inventive genius. And yet, God never intended that you or I should feel inferior to a Koussevitsky because he possesses supreme musical talent and we do not. God never intended that you or I should feel inferior to a Joe Louis because he possesses supreme physical ability and we do not. Never forget that you and I have been given gifts which these men lack.

It is helpful, moreover, to think that God has deliberately not given us certain gifts so that we shall work for those deemed essential by society. If we allow self-pity, meekness, and other variations of inferiority feelings to rule our lives because of a deficiency in some respect, our condition is hopeless.

Theodore Roosevelt was not given the gift of a robust body. Did he allow that to make him feel inferior? Did he allow that to wreck his life? No indeed! He deliberately spent hours during his youth and young manhood striving to attain a strong physique. He succeeded! Throughout his maturity his body was a tribute to the unconquerable spirit that will not let the lack of some-one-thing cause an improper life adjustment. Roosevelt never needed to feel inferior because of his health.

Ted Shawn resolved not to let the effects of infantile paralysis wreck his life by making him feel inferior. So he devoted himself to acquiring facility in foot manipulation. Today this man is known as one of the world's most graceful stage dancers.

How true the words of a contemporary preacher are: "Genius is commonly developed in men by some deficiency that stabs them wide awake and becomes a major incentive. Obstacles can be immensely arousing and kindling." Let's not weep then, if God has neglected to give us a gift we'd like to possess; let's not hide our heads in the fanciful sands of imagination; let's not put on the Milquetoast act, let's recognize there are diversities of gifts!

II

We can overcome feelings of inferiority by emphasizing and strengthening those gifts we do possess. Or, to paraphrase Paul's closing lines of the 12th chapter of 1st Corinthians, "Strengthen earnestly the best gifts."

Let us turn to the Old Testament. There we find the story of David and Goliath. If you or I had been in David's shoes we probably would have been terrified to meet the great Philistine giant. We would have felt a great wave of inferiority sweep over us. Not so David. Though God hadn't given him an enormous body, He had given him the knack of handling a little sling. This talent which he possessed and used to the full, helped him to overcome any feeling of inferiority he otherwise might have had.

Here is an example of this same thing in our own day. Grace Noll Crowell, the outstanding woman poet of Texas, found herself an invalid a few years after her marriage. Every gift she ever possessed seemed snatched away. She felt she was not carrying her share of the family burden. How easy it would have been for her, at this point, to develop an inferiority complex. But did she? No indeed! Out of her pain and anguish she uncovered a long neglected talent, that of writing poetry. Invalid though she was, she worked at this talent and nurtured it. Eventually her husband had to give up his work in order to become her business manager. Yes, Grace Noll Crowell developed that one understanding gift God gave her, the ability to write poetry, and saved herself from inferiority's anguish.

It is one of the sad commentaries of our civilization that our educational system has created many cases of inferiority. Those who have not had the opportunity to take advantage of the gift of education frequently feel ill at ease when in the presence of someone who has. Would that those individuals who feel their lack of a formal education would remember that they possess gifts from the school of experience which the high school or college graduate has never had. These gifts, though not recognized by any diploma, are every whit as valuable and worthwhile as those of the scholar. Just because the rose is not seen is no sign it is inferior.

The little Greek or Jew who lives down the side road may not be able to speak English well or quote the *Constitution,* but if he works at and develops his particular talent for sharpening knives, there is no reason in the world why he should feel inferior to any of his fellow men.

The woman who can't carry a note, play the piano, direct a play, paint a picture, or carry on a sophisticated social conversation,

(Continued on page 839)

Future Service in Africa

GASTON FOOTE

Pastor of Grace Methodist Church, Dayton, Ohio; former editor, "The Arkansas Methodist," now visiting in Europe and Africa. He represented the Board of Missions and Church Extension at the Leopoldville Conference.

It was David Livingstone who, in the nineteenth century, stabbed the world awake to the vast religious needs and opportunities of the continent of Africa. Prior to his day Africa was a dark spot on the map.

At the time of his death in 1873 the Christian conscience of the world had been made aware of the tremendous opportunities for missions among millions of primitive people. Today there are forty-four missionary and denominational organizations at work in central west Africa alone.

For the first time in history, an effort was made to unite all protestant missionary endeavors in the missionary conference which met at Leopoldville, Belgian Congo, July 13-24. Two white and two African delegates were chosen from each district, and, in some instances, delegates traveled a distance of 2,500 miles by almost every conceivable means of transportation for a period of from two to three weeks to be present at the roll call. Of the 183 present, 87 were Americans, 33 native Africans, 23 English, 19 Scandinavian, 9 Canadian, 5 French, 3 Belgian, 2 Swiss and 2 Portuguese.

The opening address was made by the Governor General of the Belgian Congo, who stated, "It is the purpose of the government to cooperate with Protestant missions in every possible way since we look to the church for the mental and spiritual development of the people."

The program had been carefully worked out by President Norman Goodall of London, secretary of the International Missionary Council, and his associates. The purpose was to enable united Protestantism in central west Africa to face their postwar problems as a unit and plan a program of procedure for the future. The conference worked through committees such as (1) Christianizing the African home, (2) an adequate literature, (3) Hospitals and public health, (4) Economics and the Christian life, and (5) the Christian and the community.

One of the important issues before the conference was the matter of higher education. At present there are practically no schools offering education above the grammar school level, yet there is great need for secondary schools providing adequate training for African doctors, nurses, teachers and preachers. No strong Protestant church can come out of Africa unless this is done. Native Africans, graduates of the primary schools, are emphatic in their demands for more thorough education for their own people. The church at home and the missionaries abroad must not fail them in this demand.

Another much-debated issue was that created by a recent decree of the Belgian Minister to the Colonies wherein Protestant as well as Catholic schools can now receive government monetary subsidies on an equal basis. While there was some fear that this might involve government control, it was generally agreed that Protestants should take advantage of this help, since it would probably be otherwise diverted to Catholic institutions exclusively. At present the government has no intention of establishing free public schools, but determines to leave the entire responsibility of education in the hands of the missionaries, Catholic and Protestant. Unfortunately, the Catholic policy of dominance and intolerance is responsible for perhaps three out of every four grey hairs in the missionary's head.

More emphasis is being placed upon the lifting of the economic status of the African than ever before. It is impossible to develop a self-supporting church unless the economic status of the individual member is lifted. There is a desperate need for agricultural missionaries and organizers of producer and consumer cooperatives.

One missionary said, "Too many of our people hold the Bible in both hands. They should have the Bible in one hand, but they need a plow in the other."

Great emphasis has been placed on the spiritual welfare of the people and this is necessary to rescue them from their pagan superstitions and fears; but entirely too little emphasis has been placed on the economic welfare of the people. Poverty is still the great curse. Thoroughly Christian agricultural missionaries and economic engineers are desperately needed.

All the difficulties the modern missionary faces were frankly discussed and definite steps were presented for solution. Efforts are being made to reduce the number of dialects where the Bible has already been translated into 230 native tongues. Dr. Laubach is to be invited to Africa next year to aid in the development of a more uniform written language. Definite steps are being taken in lifting the status of woman that the idea of the Christian home may take firmer hold upon the thinking of the African. Public health and sanitation are gripping the mind of leaders in African life and, in many missionary districts, trained leaders are being appointed as village directors of health and sanitation.

Where missionaries gather there is always the leadership of the people called Methodist. The Leopoldville Conference was no exception. Bishop Newell S. Booth, superintendent of the Congo, Angola and Rhodesian areas, was a leading factor, both in the planning and procedure of the conference. Bishop Willis J. King, of Liberia, spoke feelingly upon the responsibilities and resources of the Christian church in Africa. Miss Sallie Lou McMinnon, secretary for Africa of the Woman's Division of Christian Service of the Board of Missions, worked untiringly throughout the conference.

There may be the feeling among not a few uninformed circles in America that the days of the foreign missionary are numbered. The development of indigenous churches and the rising tide of nationalism throughout the world seems to have been the cause of such a belief. As one who has seen only one segment of a vast field, it is my opinion that nothing could be further from the truth. Never before has the door to the missionary been opened wider. Never before have the needs for more money and more missionaries been greater. Never before has the call of the Master been clearer than today. "Go ye into all the world—preach, teach, heal."

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Stewardship Pageant

A two-hour drama entitled "Only the Valiant" will climax the three-day meeting of the 566 district superintendents of The Methodist Church who will gather in Grand Rapids, Mich., for a special Crusade for Christ meeting, September 9-11, it has been announced by Dr. George L. Morelock, executive secretary of the Board of Lay Activities. The board has been assigned responsibility for directing the stewardship emphasis of the Crusade.

Inspirational in its purpose, the pageant interprets stewardship as "an overwhelming sense of responsibility for the Christian well-being of the world." A local cast of 200, dressed in authentic biblical costumes, will enact the play in the civic auditorium. It was written by the Rev. James Allen Kestle, pastor of First Methodist Church, Pittsburgh, Pa., and will be directed by Percy J. Burrell, of Boston, Mass. The pageant is presented as a cooperative enterprise.

Organ and choir music to be heard in the pageant has been composed by Richard W. Ellsasser, one of four living persons to accomplish the phenomenal feat of performing the complete 219 works of J. S. Bach. Dr. James Houghton of the Boston University School of Theology will direct the choir.

The local committee in charge of arrangements includes the following: The Rev. Edmond H. Babbitt, superintendent of the Grand Rapids District, chairman; the Rev. L. A. Kilpatrick, the Rev. W. H. Halrigel, the Rev. D. L. Reedy, Mrs. Peter A. Hartesvelt and Mrs. Robert H. Walker.

The Board of Lay Activities plans to promote the presentation of this pageant through cooperating churches of about 130 in number in key cities across the country from February to June of next year, the period of intensive stewardship promotion.

The meeting of district superintendents has been called by Crusade officials to review Crusade activities and accomplishments thus far; prepare for the culmination of the Year of Evangelism on World Communion Sunday, Oct. 6th; prepare for the launching of the stewardship emphasis, the next phase of the Crusade to be nationally stressed by Methodism's 41,000 churches in 1947, and plan the program for the remaining months of the Crusade movement.

In Search of Freedom from Fear and Want

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hey are adhering to their charted rights: verything comes within their purview which ertains to "international, economic, social, ultural, educational, health, and related natters." The council may have to rely solely n its right to investigate and educate. But y so doing, the council can create intelligent ublic opinion on a world-wide scale and hus influence national policies in scores of ountries.

These objectives of the Economic and Soial Council are essentially religious. They re the goals for which prophetic religion as steadfastly striven throughout the centuries. Amos, Hosea, Micah, and Isaiah blazed the trail more than 2700 years ago. Followers of Christ have carried on this prophetic tradition. Jews and Christians alike have demanded human aspirations after such end goals of human justice. Now in this wentieth century the Economic and Social Council, an international organization on a ecular basis, is hard at work trying to achieve the economic and social foundations required by the ethic of a high religion as basic to the maintenance of world peace.

It is true that the ethical teachings of the Hebrew prophets and of Jesus may be "absoute commandments" and thus are incapable of complete achievement, but the imperatives of Judaism and Christianity have at east been observed when earnest efforts are made toward their fulfilment. Such a partial realization is a reflection of man's striving after the Absolute. Here is a prime instance of man's yearning for justice and equality in his relationships with his fellow men. It is obvious, therefore, that organized religion has not only the opportunity, but also a clearly marked duty to support the Economic and Social Council in its varied activities.

We fulfill the mandates of our Judaeo-Christian faith if we encourage such an organization as the Economic and Social Council. Through it we work for an expanding world economy. We help to improve the living conditions for all men everywhere. We contribute toward understanding among all mankind. If these goals can be achieved, there will be enough bread and butter to go around.

But what if World War III destroys these hopes? If war ensues in spite of all that organized religion has done to give aid, counsel, and encouragement to the program of the Economic and Social Council, then we shall know that we did our best and failed. There is good reason to hope, however, that through the Economic and Social Council we may strike at the causes of war and attack these reasons for conflict so effectively that, by the work of the council, they may be progressively erradicated. Religious forces, by supporting the work of the council, will thus make a significant contribution to the building of a peace that is just and stable. Then, indeed, will the church "be about its business"—its Father's business: the effort to establish His Kingdom on earth.

The Kuyahoora Fellowship

E. KENDALL SCOUTEN

Minister of the Newport, Middleville, Fairfield and Gray, N. Y., Methodist Churches

The story of the Kuyahoora Fellowship began with a glacial ice sheet, and the frustration of a little Adirondack river which wanted to join forces with the mighty Mississippi. The ice sheet piled up a mass of rocky debris across the path of the little river so that instead of flowing southwest into the Father of Waters, it was shunted off to the southeast, where it carved a steep, winding valley down into the Mohawk. Now it is the Kuyahoora, and the dairy products of its rich pasture lands and hillside meadows flow south along the arteries of the Mohawk and Hudson, filter through the gaps in the Catskills, down into New York City to nourish many of its own children and those millions of others who have migrated in search of power, prestige, and the super-abundant life.

The story of the Kuyahoora Fellowship begins with a group of Baptist and Methodist ministers serving ten churches in all and faced with the problems of Catholic infiltration, waning enthusiasm for religious education, and the ever present virus of denominationalism. Out of that crisis was born an association of ministers and churches which is not strictly catalogued under any of the accepted types of interdenominational cooperation.

Each of the four ministers has his own parish to which he ministers in as well-rounded a fashon as he is capable. But each is bound to each by that indefinable spiritual tie which is constituted in common purpose: the well-being of the Kuyahoora Valley people, and their continuing contribution to our world fellowship.

There is no emphasis here on departmentalization of the type that has been the curse of many a ministry as well as many an industry. There are no "jurisdictional problems" here, such as we found in one service station, where the oil attendant maintained insufficient liaison with the other departments to get gasoline to rinse out our oil can. The Kuyahoora pastor deals with every angle of the administrative, pastoral, and social aspects of his work. Consequently, we have no need for an "overseer" to coordinate us. Our principle of leadership comes easily and naturally from within. Out of this democratic process has arisen a consciousness of a special need in the Sunday schools of the region. Out of the Baptist Missionary Board have come funds for the salary of a special worker in this field. The Valley churches have assumed the responsibility of meeting her transportation expenses. She will work interdenominationally and her period of service will last until the ailing organs of religious education are on the road to permanent recovery.

In Newport, the vacation church school and evening youth fellowship of the Baptist and Methodist churches are organized as community units, utilizing church buildings, faculties, and counselling resources of both Baptist and Methodist constituencies.

Middleville is without a resident pastor, while Newport has two. The settlement of a resident pastor in the Newport Methodist Church was in response to a surge of enthusiasm on the part of the Methodists there. The aim is to encourage the Middleville people to expand their energies, unify their denominational resources (which include an inactive but fertile Universalist group) to the point where they can support a full-time resident pastor. Meanwhile, the two pastors in Newport work, not as one man, but as partners.

All of the ministers of the Kuyahoora are supported in a manner on a level with that enjoyed by their colleagues in the bigger cities. They preach more often, but they reach large numbers of people and are undergirded psychologically by the feeling that "not all their eggs are in one basket."

From the point of view of my own ministry in the Kuyahoora, I preach at four services regularly in the summer (five on the last Sunday of the month) and participate in two youth services. My most well-balanced church is next to the smallest, in the historic cultural center of Fairfield. My farthest-out appointment is Gray, a hamlet typical of a marginal economic area, but one that cries out for a ministry to its youth and "forgotten men." Lying next to the most heavily timbered section of the Adirondacks, bordered by summer resorts, the whole charge presents a stimulating problem in development.

The Baptists have moved into the Kuyahoora, cooperatively, with personnel. One of our Methodist pastors is a pilot and is feeling around for equipment that will widen his effectiveness (incidentally, without any encouragement from the Methodist Board of Home Missions).

There is nothing so very remarkable about the Kuyahoora. It is simply another beautiful valley in which the Spirit of God is trying to minister to a sick society, to put it to work for His Kingdom. We think we know something about the mystic springs of democracy. We do not envy the Catholics. We know we are of a universal church.

Miscellaneous Advertisements

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Churches of the World Mobilize for Peace

WALTER W. VAN KIRK

The International Conference of Church Leaders on the Problem of World Order met at Girton College, Cambridge, England, August 4-7. For the first time since the cessation of hostilities representative churchmen, lay and clerical, took counsel regarding the responsibility of the ecumenical churches for the establishment of a just and durable peace. The 60 delegates were drawn from 15 nations including certain of the former occupied and enemy countries. The conference met under the joint auspices of the World Council of Churches and the International Missionary Council. Mr. John Foster Dulles, chairman of the Federal Council's Commission on a Just and Durable Peace, was unanimously elected president of the conference. Vice-presidents were Dr. Marc Boegner, president of the Federation of Protestant Churches in France, Mr. Kenneth Grubb, president of the Church Missionary Society, London, and Dr. Francis Cho Wei, president and professor of Philosophy, Hauchung University, Wuching, Central China.

A sense of urgency possessed the minds of the delegates. Across the channel an entire continent lay prostrate. The reverberations of "Operation Crossroads" could be heard in Cambridge. The Paris Peace Conference was haggling over procedure. China was threatened with civil war and the whole of East Asia was in ferment. Not a single delegate but was aware that for civilization it might be now or never. "No one knows how much time is given to mankind," the conference said, "to find a way out of the political and economic conflicts of our day into an order of mutual trust and stable peace." "But we do know," it was added, "that if the nations do not find a new way of regulating their relationships we are doomed to mutual destruction."

Into this realistic appraisal of the world crisis there was injected a note of hope—a hope grounded "in the goodness and power of the God and Father of our Lord Jesus Christ." "His Kingdom in the Heavens is unshakable," the conference declared, "and the good work which He has begun on earth in Christ and in the church can never finally be undone."

The primary purpose of the conference was to devise a coordinated strategy of action by which the non-Roman churches might concert their efforts for the establishment and maintenance of world order. The World Council of Churches and the International Missionary Council had previously determined to create a Commission of the Churches on International Affairs. It was left to the Cambridge Conference to recommend procedures regarding its structure and functions.

This proved to be not an easy task. There was the sheer physical difficulty of bringing widely separated churches into a practical working relationship. There was, at the outset of the conference, a disparity of views regarding the nature and limit of the churches' task in the area of world politics and economics. There was a partly negative outlook

with respect to the United Nations and other international bodies. It soon became clear, however, that the delegates were resolved to achieve the purpose for which they had been assembled.

A charter was agreed to under which the Commission of the Churches on International Affairs will proceed with its task. It was specified that the primary responsibility of the commission "shall be to serve the churches, councils, and conferences which are members of the World Council of Churches and the International Missionary Council as a source of stimulus and knowledge in their approach to international problems, as a medium of common counsel and action, and as their organ in formulating the Christian mind on world issues and in bringing that mind effectively to bear upon such issues."

The aims of the commission were defined as follows:

One—To encourage the formation in each country and in each church represented in the parent bodies of commissions through which the consciences of Christians may be stirred and educated as to their responsibilities in the world of nations.

Three—To study selected problems of international justice and world order, including economic and social questions, and to make the results of such study widely known among all the churches.

Four—To assign specific responsibilities and studies to sub-committees or special groups, and to claim for them the assistance of persons especially expert in the problems under consideration.

Five—To organize study conferences of leaders of different churches and nations.

Six—to call the attention of the churches to problems especially clamant upon the Christian conscience at any particular time and to suggest ways in which Christians may act effectively upon these problems, in their respective countries and internationally.

Seven—To discover and declare Christian principles with direct relevance to the relations of nations, and to formulate the bearing of these principles upon immediate issues.

Eight—To represent the World Council of Churches and the International Missionary Council in relations with international bodies such as the United Nations and related agencies.

Nine—To concert from time to time with other organizations holding similar objectives in the advancement of particular ends.

Regarding the eighth aim it was specified that the commission's contacts with international bodies should be so construed as to assist in the progressive development and codification of international law; the encouragement of respect for and observance of human rights and fundamental freedom, special attention being given to the problem of religious liberty; the international regulation of armaments; the furtherance of international economic cooperation; acceptance by all nations of the obligation to promote to the utmost the well-being of dependent peoples, including their advance toward self-government and the development of their free political institutions; the promotion of international, social, cultural, educational and humanitarian enterprises.

Some thirty churchmen from eighteen nations will comprise the membership of the commission. Of these, five are from the United States: Mr. John Foster Dulles, the Rt. Rev. G. Ashton Oldham, Bishop G. Bromley Oxnam, Dr. Reinhold Niebuhr and Dean Virginia Gildersleeve.

Baron Frederick van Asbeck, professor at Leyden, Holland, and an adviser to the Dutch delegation to the United Nations is being invited to serve as chairman of the commission. Mr. Dulles will serve as vice-chairman. Mr. Kenneth Grubb of London, president of the Church Missionary Society, London, was named director, but his decision respecting the acceptance of this post will not be known until the early fall. Dr. O. Frederick Nolde, dean of the Graduate School of the Lutheran Theological Seminary, Philadelphia, was named associate director. His specific responsibility will be that of relating the churches to the work of the United Nations and other international bodies. An administrative secretary, with headquarters in New York, is yet to be chosen. An Administrative Committee, consisting of four churchmen from the United States, four from England and two from the Continent, was appointed.

It may well be that the Cambridge Conference will come to be regarded as a significant milepost in the quest of the churches for a warless world. It is yet to be demonstrated to what extent the newly created commission can effectively mobilize the resources of Christendom for the furtherance of world order. It can be said, however, that an agency has been created through which the churches, if they have the will to do so, may make their voices heard and their influence felt in the shaping of the future.

To Bigotry No Sanction

The Touro Synagogue of Newport, R. I., soon to be formally dedicated as a national rine. This is an important tribute to one America's oldest temples of worship, serv- g to remind us once again of America's ng tradition of religious freedom, and of e many faiths and nationalities whose tal- ts and spirit have built our nation.

The Colony of Rhode Island has a proud story of religious freedom. Founded by pger Williams, a victim of religious per- cutions, it was a haven for men and women all faiths where each could worship ac- rding to his own conscience. "I desire not e liberty to myself which I would not freely d impartially weigh out to all the con- iences of the world," was the creed by hich Roger Williams lived and upon which e Rhode Island colony was built.

Among those who followed Roger Williams the colony seeking freedom of worship ere Jews from Spain, Portugal, Holland and e West Indies. As early as 1658, nineteen ars after Newport was founded, the first teen Jewish families who settled there gath- ed for public worship in their own homes. little over a century later, their descend- nts proudly dedicated the Touro Syna- ogue—which stands today as one of the nest examples of colonial architecture in merica.

The leader of the Jewish congregation, the everend Isaac Touro, for whom the syna- ogue was named, was father of Judah Touro, ho later endowed the first free library in the orld and helped to complete the Bunker Hill monument.

Ceremonies shortly to be held at Newport ecall the account of that first dedication on December 4, 1763. "There were present many entlemen and ladies," reported the *Newport Mercury*. "The order and decorum, the har- ony and solemnity of the music, together vith a handsome assembly of people, in an difice the most perfect of the temple kind erhaps in America, and splendidly illumi- nated, could not but raise in mind a faint dea of the majesty and grandeur of the ncient Jewish Worship mentioned in the cripture."

When the Revolutionary War broke out, he Jews of Newport rallied to the cause of reedom. Several prominent members of the Touro congregation — such as Moses Seixas nd Moses Isaacs — were personal friends of George Washington. Many served in the Revolutionary Army, and others, like Aaron Lopez, sacrificed most of their fortunes to help maintain the Colonial Forces.

It was to the Touro Synagogue that Presi- dent Washington sent his famous message on Freedom of Worship. "The citizens of the United States of America," said General Washington, "have a right to applaud them- selves for having given to mankind examples of an enlarged and liberal policy: a policy worthy of imitation. It is now no more that toleration is spoken of as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights. For happily, the Government of the United States . . . gives to bigotry no sanc- tion."

This has been the heritage of America from her earliest days. But it is not a heritage that can be left unguarded. In this country, as well as in nations abroad, evil forces are ever anxious to exploit religious differences and to regiment the conscience of our people. These forces lie in wait for us to relax our vigilance and to forget the principles of Roger Williams, Washington and the other Americans who fought for equal freedoms for *all* religions. The American tradition is one which safeguards alike Christians and Jews, Protestants and Catholics, Hindus and Mohammedans. It cannot serve for one group without assuring protection to all.

Religious Radio Dominated by "Crackpots"

CHICAGO (RNS)—Dr. Charles Ray Goff, pastor of Chicago's famous "skyscraper church," the Chicago Temple, has denounced current religious radio programs as "scandalous."

The Methodist leader, who himself broadcasts over the radio every Sunday night, declared religious radio broadcasts "are with a few blessed exceptions dominated by crackpots."

"Too much of our radio religious broadcasting is cheap, despicable," he said. "We have too many crackpot preachers with sensational sermons and the shouting-type of hymns."

Dr. Goff said the radio, through its religious programs, was giving to non-churchgoing segments of the public an erroneous concept of religion.

"The best proof of the divinity of the Church of Christ is its ability to survive despite the bad interpretations of it given through such channels," he declared.

"I have gone on the radio myself to see if I could not in my own small way help to overcome the bad picture of religion being presented by so many programs. The cost of broadcasting is quite high, but we have to do it to offset the scandalous impression."

Dr. Goff said the churches of America, regardless of creed, should devote more attention to bringing "true Christianity" to religious radio programs.

"This is a serious matter," he warned. "The churches must work diligently to bring to the radio something better than the current crop of crackpot programs."

A Month of Tragedy

R. B. Eleazer

Developments of the past month have afforded little to encourage and much to depress the friends of interracial justice and good-will. The Georgia lynching of four Negroes, three of them charged with no offense whatever and two of them women, shocked the nation as no similar crime has done in many years. About the same time a Negro was whipped to death by a small Mississippi mob, later another was beaten to death in Louisiana under similar circumstances, and at the time this is written a manhunt, fraught with dire possibilities, is in process in Mississippi.

These tragic incidents, the wild, though non-fatal, outbreak at Athens, Ala., on August 10th, and the earlier, more serious, disorders at Columbia, Tenn., combine to indicate a state of tension which is very ominous. Well-meaning people of both races cannot be too careful to avoid any action or attitude that might give offense. This is peculiarly a time when we need to make "good manners" an invariable rule in our relations with people, treating them with unfailing courtesy and consideration, irrespective of race. It is still true, as the Bible says, that "a soft answer turns away wrath"; still true in nearly every case that it takes two to make a quarrel.

It is gratifying to note at least that the Georgia lynchings have been condemned in unmeasured terms by churches, civic groups, newspapers and officials of Georgia and the nation and that apparently every effort is being made by State and Federal agencies to bring the perpetrators to justice; that five white men have been placed under arrest in connection with the Mississippi lynchings; and that Dr. F. D. Patterson, president of Tuskegee Institute, commenting on the disorders at Athens, Ala., says that "much credit is due the law enforcement officers who prevented or held to a minimum unlawful activity which otherwise would have resulted in a more serious outcome."

Methodist Bishop on Same Platform with Smith

VIROQUA, WIS. (RNS)—A christian bishop and Gerald L. K. Smith spoke here on the same program and Smith ran a poor second.

The churchman was Bishop Schuyler E. Garth, Madison Methodist, who accepted an invitation to deliver a memorial sermon at Viroqua's centennial celebration after the Rev. Reuben Youngdahl, Minneapolis Lutheran pastor, refused to speak from the same platform as Smith. Bishop Garth made it clear that he was not bowing to the self-styled "Christian" dictator when he spoke.

The Methodist leader stressed "the one God of all the people of all the earth" and warned against religious prejudice and the dangers it fostered. Although the bishop did not mention Smith by name, he made it clear in some of his references.

"God save America from a thing like anti-Semitism," Bishop Garth said. He warned his listeners of the consequences of an "America first" attitude and cited the Hitlerian "Germany first" and Mussolini's "Italy first" campaigns of brutality.

The backdrop of the centennial stage was a mural of the four American chaplains—two Protestants, a Roman Catholic, and a Jew who died together on a sinking ship so that soldiers, regardless of faith, could have their lifebelts.

The bishop also lashed the Ku Klux Klan and said, "Jesus knows that no follower of Him could ever permit this movement which once again threatens our American way of life." He added, it will be a good thing to remember that Christ too was a Jew."

The blustering Smith made no reference to Bishop Garth's sermon, but instead talked of Christianity in generalities. "We have got some mighty sloppy creatures in the world today. They don't call things by their right name," he said.

Gaining Life's Greatest Victory

(Continued from page 819)

thing you can rely upon when life is smooth sailing but must discard when an emergency arises. The fact is that if our faith is not good enough for emergencies, then it is simply not good enough. If you have a faith that must be discarded in order that you may take up a microscope, then you had better get another faith—one large enough to take in all of life; one wise enough to include the best that science can teach us. We cannot order life. Emergencies do arise. The winds howl. The rain beats down. The floods arise and rush wildly to the sea. And our faith must sustain us in such hours. Some time ago a minister friend went to the hospital to see a woman whose life had been a ceaseless struggle against great odds. Emergencies seemed to be a normal part of her life. Two of her children had brought her great heart-ache. Her husband had died while young, leaving her with a large family. One daughter was divorced and brought her little family home for mother to raise. Now she was in the hospital and the doctor had told her that she was the victim of an incurable disease. The minister wondered what he would say. He knew of her struggle. He knew the crosses that she bore. Walking into her room he said, "I do not know why God has given you all this to bear." Before he could say more, she sat up in bed and said, "Why, if it were not for God I could not carry on!" Her faith was adequate for any and every emergency. But such was not the case with Emily Dickinson. Her faith was not big enough to take emergencies and as a result her life was sadly warped. The story of her life is tragic to tell. Like Nietzsche she became a personal isolationist, an individual who lived apart from the rest of men. In her middle twenties she buried herself in the family mansion. She moved around the house like a vanishing ghost. She loved music, but she denied herself the fellowship of musicians. Whenever one played in her home, she always sat in the hall alone and out of view. Hers was a lonely life. Indeed, she became the village oddity. This was largely true because she lacked a faith that was capable of sustaining her in an emergency. Emergencies do arise and woe to him whose faith is not adequate. The only kind of faith we should seek is that which will sustain us though the days be bedeviled and bewildering. Now there is such a faith and many have found it.

"I know what faith is," I hear you say. "It is the faith of the enlightened mind. That is the faith we need. Such faith is our only hope today."

This is what Stefan Sweig thought. "If we can only get people to believe in and have the enlightened mind—all of our problems will be solved," he reasoned. "The trouble with our world is ignorance. The enlightened mind is the only hope." So believing this he gave himself ardently to his faith. He was educated in one of the cultural centers of Europe. He studied hard and long. He exposed his mind to great ideas in art, history and literature. He traveled widely. His books were read eagerly by many both here and in Europe. After World War I he spent his time crying against the ravages and the lunacy of war. War, to him, was violation of reason—as, of course it is to us. War was a denial of the enlightened mind. If we can only get more enlightenment, war is doomed —that is what he believed. His heart grew heavy as he watched Hitler's legions marching. When they entered Austria back in 1938 Stefan Zweig and his wife fled to Brazil, where he planned to keep up the good fight. But as he looked out upon the world caught in the death grip of World War II, his faith began to fail. It steadily decreased as he watched the advancing clouds of darkness encircle the earth. It began to flicker and die as he saw mankind rush headlong into another total war. He saw great armies of the homeless. He saw ruin and death everywhere. He could not stand it any longer. His faith was not adequate for the facts of life, and so his faith collapsed. With his own hand he blew out the light within his brain . We must believe in the value of the enlightened mind, but we must not make it the object of our faith. We need more enlightenment—we desperately need it. There is still far too much ignorance and prejudice in the world. But we dare not make this mistake of making a god out of reason. To do so is to make a god out of man. But man is not God. Man is not good enough or wise enough. Man is not capable of saving himself. So any faith which centers itself primarily in man is inadequate for the days in which we live.

Indeed, if we are to live triumphantly—if we are to take the worst that life can give and still go on to victory, our faith must be centered in God. Such faith is the only adequate faith for our day. Some days ago a special invitation came to the parsonage inviting us to attend a public meeting of Alcoholics Anonymous. I have been greatly interested in the creative work of this fine group and so I went to the meeting. On the way to the Little Theatre, where the meeting was to be held, a man who was under the influence of liquor called to me across the street. I went over to him and asked if I could be of help. "Where is the Little Theatre?" he asked. "Do you want to attend the meeting of the Alcoholics Anonymous?" I said. "Yes, I do. I need help. I can no longer help myself. My God, how I need it and O God, how I want it. I've tried to lick this thing myself but, Mister, I can't. They seem to have a secret. Do you think I might find it?" "I believe you can, my friend," I said.

The meeting started with silent prayer, and then five people spoke. There were four men and one woman. Each had a story of triumph to tell. All of them had been overcome by life. They had turned to liquor as a way of escape. Finally they became alcoholics. Their families turned from them. Their friends cast them aside. They were beaten, broken, apparently helpless and hopeless. They tried one cure and then another. They went to this man and that man for help, but still they were beaten. There was one thing above all others they were urged to do—"Have Faith. Have Faith in God. The One who is higher than yourself. The One Who made you. The One Who loves you. The One Who alone can give you power to rise above the difficulties of life. The One Who can cause you to put the cap back on the bottle and keep it there." Yet, my friends, all of them confessed they were willing to try, everything, but that. They doubted God could do it. They doubted strength would come. They doubted that such faith would be adequate. Stanley Jones reminds us that a Chinaman bought a new Ford car, yet coolies pushed him about the streets. Somebody said to him, "Why don't you turn on the power?" "There is power here," he replied, "but I am afraid to turn it on." Those alcoholics were not certain of the power. They were not positive that God did have it. But when they finally found that the way of faith was the only way to overcome they turned the key and power was theirs.

If today life is getting the better of you—if today you do not have a faith that is adequate for the storm, the flood, the emergencies of life, lift up your face towards Heaven, lift up your hands for strength, lift up your heart for courage. No longer doubt. The power you need is there. The forgiveness you need is available. The patience and the sustaining grace He will provide. So trust Him. Call upon Him. Let your faith rest in Him and together you two can overcome the world. This is the victory that overcomes this world, even my faith in God.

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ne Immorality of "Robinson Crusoe"

(Continued from page 829)

forced labor for himself intolerable. That matter of Christianity should be introced into the bargain fills the reader with vague sensation of nausea.

Crusoe's treatment of Friday was hardly ore praiseworthy. For twenty-five years he d longed for a human companion, some e to share his sorrows and pleasures, to mfort and be comforted, some one he could l a friend. And when, finally, that Provence in which he trusted so implicitly sent m such a companion, he made a servant of m. His dark skin placed him, as had ary's, beyond the pale of intimacy and love: iday was never a friend to him, but a *vage*. He was called by the pejorative "my an Friday." Crusoe had deplored the empness of his rough cabin; but when Friday me he forced him to sleep outside. He had arned to talk to some human being; but d Friday not been able to learn English, would probably have remained mute for e rest of his life, rather than condescend acquire a knowledge of the *savage's* tongue. e covered the young man's beautiful nakedss with hideous odds and ends of Europn clothing, so implanting a sense of shame here shame had no right to exist. What rogance is shown in the simple statement, described to him the country which I came om. How we lived, how we worshiped od, how we behaved to one another."

The exile taught his human companion call him "Master." One would have ought that his own name, Robinson, would ave sounded marvelously sweet in his lovearved ears. Almost as ugly as the depictg the sale of Xury is the scene in which rusoe sets his foot on Friday's head, token that he would be his servant for er. This was the proper behavior of a hite man toward a man of color! Crusoe dmitted his affection for Friday, giving as a ason that "he was without passion, sullenss, or designs", and that "he would have crificed his life for saving mine." The read has every reason to believe that, had the rvant been less tractable, had he developed personality, the attitude adopted by the aster would have been less humane.

This was in keeping with the spirit of the ge in which it was written. Robinson Crusoe as a creature of his times. Juged by the andards of those times, he was an excessely moral man. He and his contemporaries ould have seized upon and chained up as raving lunatic any one who suggested that Xury and Friday and the other *savages* were eir equals, their superiors in some respects, nd that it was as grievous a sin to mistreat black man as to mistreat an Englishman. he book is an epitome of all that is abomable in the doctrine of Aryan sovereignty. Were that doctrine quite extinct in the Westrn world, we should be content to accept e book as a literary curiosity. But because still has its adepts, tens of million of them, ny printed page which tends to strengthen hat doctrine must be looked upon as dangerus. In pointing out the shortcomings of Robinson Crusoe" we are not merely setting p a straw man to knock him down. The book is far too venerable, far too great a work, has far too strong a hold on the popular imagination to be dismissed so superficially. We should like to see a preface added to the book in which young readers would be advised not to admire Crusoe, but to pity him — even as the informed reader pities the imperfect heroes of the Old Testament. We say this because we are convinced that it is not alone the sins of the flesh which will prevent the kingdom of Heaven from flowering on earth, but, first and foremost, the colossal sin to which we have given the name of Race Prejudice.

Protests Retention of Ambassador to Vatican

To the Editor of *The Oberlin Times,* Oberlin, Ohio:

Bishop Oxnam, president of the Federal Council of Churches, is taking quite a beating in certain sections of the press. This is in consequence of the council's recent confirmation of its earlier objection to President Roosevelt's appointment of Myron Taylor as his personal representative to the Vatican with the rank of ambassador. I hope that popular sentiment will express, through the more courageous sections of the press, its approval of the position taken by the council and President Oxnam.

Myron Taylor's mission to the Vatican was the first appointment of its kind ever made from this country. The reason that no such appointment had ever been made before is that the United States Constitution specifically forbids exclusive recognition or preferential treatment of any one denomination. Taylor's appointment was a thinly veiled evasion of the first amendment to the constitution, the cornerstone of our Bill of Rights. No sophistry can make it other than an evasion unless it is to be regarded as an open violation. Unless that kind of thing is ultimately repudiated, the principal safeguard that our ancestors built up around religious liberty will have been demolished.

The fact is that our unique principle of separation of church and state is in serious jeopardy. Until recent years the Catholic church in America has been rather discreet in its attacks on that principle, but now it is pulling all the stops on a mighty crescendo of propaganda for official recognition of Roman Catholicism as the only denomination entitled to freedom of the press and the other concessions that are still being made to all denominations alike, such as freedom from taxation. The "iniquity" of separation of church and state is being everlastingly hammered into pupils in parochial schools all over the country. The precedent of Taylor's appointment, once firmly established, will be made the basis for a flood of further measures that will shortly sweep away our religious liberties.

It is high time to have a show-down on this infraction of our Constitution and our even longer national tradition. Protestants began protesting Taylor's appointment when it was first made, some seven years ago, but Taylor is still at the Vatican. Even if we disregard the principle involved, it is time to have an accounting and to be informed as to what mess of pottage we have been receiving in return for throwing away our birthright. At the time of the original appointment we were told that the Vatican was "the best listening post in Europe" and that hence it was to our interest to have someone there. Yet there is no record of our having received warning through the channel of any of the major aggressions that characterized the early stages of the war. The German invasion of Poland, of Belgium and Holland, of Denmark and Norway, of Russia; and the Japanese attack on Pearl Harbor; on none of them is there any claim that we received the slightest warning from "the best listening post in Europe."

But even the discredited "listening post" theory does not account for retaining Taylor at the Vatican for more than a year after the end of the war. President Truman now promises that he will be recalled as soon as the peace treaties are concluded. This is a very revealing statement. It can mean only that the United States is conceding to the Roman Catholic heirarchy a voice in formulating the peace terms that is not being extended to other religious bodies. Why? The Jews have far more at stake in this matter than the Roman Catholics. Why are they not included? Would it not be far better to return to the basic American tradition and decline to give any religious body preferred treatment?

To the aid of Catholic propaganda against the "religious persecution" involved in separation of church and state is now coming support from sources that should know better. Last week's issue of *Time,* quoting the president of the National Council of Christians and Jews, used the term, "caterwauling," to describe the protest against maintaining Taylor at the Vatican. In another publication the threadbare "bigotry" theme appears. A cartoon representing President Truman, beset by many other problems, as being hounded by a group of sourpuss bigots of a type not seen since the Repeal campaign, and labeled, "The Federal Council of Churches."

Isn't it time to recognize that the term "bigotry" applies to those who seek special and exclusive privileges for their denomination rather than to those who seek to maintain equal freedom for all denominations?

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Methodist Youth Conference

A Methodist youth assemblage, unprecedented in numbers and international in character, is scheduled for Cleveland, Ohio. It will begin December 30, 1947, welcome the New Year and continue two days into 1948.

To be known as "Methodist Youth Conference," the first group of planners of this four-day meeting are thinking in terms of ten thousand delegates, of a program that will contain world-known names, of challenging movements, initiated in discussion groups, furthered on the conference platform, and felt throughout the whole church. Coming just as the quadrennium is closing, the conference will symbolize youth's part in the Crusade for Christ.

Older people will be somewhat reminded of the international Epworth League conventions of a generation ago. Younger adults will recall the more recent massive youth meetings of the former Southern Church held in Memphis. But the preliminary plans that a group of staff and board members of the Division of the Local Church of the General Board of Education put in motion during a conference at Lake Junaluska during two July days bid fair to result in a youth gathering on a new scale, of proportions and significance that will set for the united church a new standard.

The desire to make the conference itself a memorable event, educating and inspiring the thousands of youth who will be in attendance, was equalled on the part of the first planning committee by a determination to carry its influence eventually into every local youth group. Teams will be built up to do follow-up work in state, conference, district and subdistrict rallies so that the conference themes will be known by Methodist youth generally.

Pastors will be kept conversant with the plans not alone for promotion of attendance but to help them guide their local youth programs in the direction of the conference emphases. A report of the conference will be made to them immediately following adjournment to aid them in relating their own young people to the general movement and in understanding the conference sufficiently to cooperate with returning delegates.

The age range of Methodist Youth Conference was set to include those who before the conference convenes have passed their 15th birthday but not their 24th. Collegians from mission lands who are studying in the United States as well as other direct representatives from the youth organizations of distant countries will be present. Promotion of the conference will be made in all annual conference sessions during 1947.

Bishop Paul B. Kern, chairman of the Divison of Local Church, presided at the Lake Junaluska exploratory meeting. Prominent in the discussions were Dr. John Q. Schisler, executive secretary of the division, the Rev. Hoover Rupert, secretary of the Youth Department and the Rev. George Harper, secretary of the National Conference of Methodist Youth Fellowship. Other staff members present were Dr. N. F. Forsyth, Miss Elizabeth Brown, Miss Virginia Henry, the Rev. Larry Eisenberg, the Rev. E. O. Harbin and Miss May L. Titus. Advisory committee members attending were Dr. Earl V. Tolley, Dr. Lud Estes, Dennis V. Snapp, Dr. Paul Quillian. Also present, as a consultant, was Dr. Ralph Stoody, director of the Commission on Public Information.

A much larger planning conference will meet October 29—30 in Nashville. This will include invited staff members from other agencies most closely related to youth interests, youth and adult representatives from each jurisdiction and also from the convention city. Additional information concerning the conference will be made public following this coming meeting. Meanwhile a Board of Education staff member will be set apart to devote full time to develop promotional material, arrange the program and work out the mass of details involved in housing, financing, transportation, exibitions and other aspects of this gigantic undertaking.

Methodist Enterprises in South America

(Continued from page 825)

The unique enterprise of The Methodist Church in South America is "El Vergel," the famous Methodist Farm near Angol, Chile. The ten days spent at the farm gave ample time for us to become acquainted with its history, its plans, and its different kinds of service to the people of Chile. One of the ardent missionaries of the Church, the Reverend Ezra Bauman, of Santiago, succeeded in interesting Bishop Oldham in the project more than thirty years ago. As a result, a considerable sum of Methodist Centenary money was made available for the purchase of a 900-acre farming tract. By skilful planning and careful management, the farm has grown until it now consists of nearly four thousand acres.

Five families of Methodist missionaries operate the farm. Because several of the men are graduates of the State Agricultural College of Ames, Iowa, and because the farm is so richly productive, it is frequently referred to as "Iowa in Chile." It is really a community in itself, with 800 persons living on it, with free houses and garden plots and firewood, free grade schools, a church, a museum of rare Indian pottery and other relics, a school of weaving, and an agricultural school. The agricultural course covers three years' work; it provides practical training in farming with education in self-reliance, diligence, economy, and evangelization. In seventeen years, ninety young men have graduated, most of whom now hold positions of responsibility throughout the country.

"El Vergel" is known all over South America. Its contribution to Chile is notable in two respects. Before 1920 there was virtully no apple crop in the country because of a destructive aphis that could not be controlled. Learning of a wasp in Uruguay that fed on the aphis, the farm imported quantities of wasps, developed innumerable colonies, and distributed them free of charge to the apple growers. Now apples of the finest quality are one of the big crops in the country. Part of the farm land consists of barren hills, like much of the land in that area. Finding that pine trees would grow well on these hilly tracts, the farm is setting out 50,000 trees a year, grown in its own extensive nursery. A new industry has thus been brought to the country, and in course of time, every farm in the great central valley will have a timber plot for firewood and lumber.

The nursery is the largest single enterprise of the farm. All sorts of nursery stock are supplied farmers and others at reasonable prices, including fruit trees, ornamental trees and shrubs, flowers, and vegetables. When we were there, one order was received for 30,000 asparagus plants. All over Chile one finds trees that came from the farm ornamenting the public streets and parks of the cities. The man from whom the farm was purchased was a great lover of trees, and he had planted hundreds of varieties, some very scarce. Perhaps most interesting to us were four giant sequoias guarding the area near the central buildings. Over 50,000 boxes of choice apples are shipped each year from the vast orchards of the farm. Here was developed the first commercial orchard in Chile. In addition to apples, quantities of lemons, peaches, pears, figs, olives, almonds, etc., are grown. One of the chief crops, besides wheat, is lentils, which are shipped all over the continent. It was interesting to see the ninety head of oxen which are used for general farm purposes, including hauling the produce leisurely to the place of shipment.

The Methodist Church may rightly be proud of the achievement wrought by this farm under its expert staff of devoted Christian men and women; it is a genuinely missionary enterprise. It is a favorite saying by those who have visited the country that "you have not seen Chile if you have not seen the Methodist Farm."

If space permitted, I should like to tell of the important social settlement work done by the Sweet Memorial in Santiago, Chile, and by the Institute for the Poor in Rio de Janeiro; also of the extensive work done by the many Methodist churches in South America under Spanish-speaking pastors; and also of the effective educational and religious work of other Protestant denominations. Quite as much could be said regarding the devotion and the sacrifice of their missionary toilers, many of whom we were privileged to know. We were greatly impressed in Santiago with the monthly missionary meetings attended by workers in all the missionary enterprises of numerous denominations. It was a capital illustration of democratic cooperation in a great common Christian undertaking.

In travelling over South America one quickly realizes that it is a vast continent. Brazil alone is larger than the United States; the length of Chile is above 2600 miles. The entire area is one of sharp contrasts: from the dry, barren, nitrate deserts of northern Chile to the lush and dense vegetation of the Brazilian jungles; from the wide, green pampas of Argentina and the rich farming valley of central Chile to the copper-saturated peaks and snow-pointed ridges and volcanoes of the mighty Andes; from the ancient unexplainable Inca and pre-Inca archaeological masonry of Peru to the ultra-modern statel capitol building of Uruguay; from the colorful and palatial residences of cities to the drab, dirty, and poverty-stricken shacks of the river-bottoms, the back lots, and the

sanitary hills. These glories and these ambles doubtless exist side by side in many ner sections of the world, but one wonders nether they can be as conspicuous as they e in South America. Fortunately, the im-essions of beauty and grandeur are domi-nt. No respectable home is complete with-t an abundance of gorgeous flowers and ossoming shrubs and fruit trees, all care-lly fenced in. Public parks and mountain ils as well are bordered with masses of wering beauty. A garden of one of the rms we visited contained 185 varieties of ses—all surpassingly lovely. Then the lake gion of Chile and Argentina is thrillingly cinating. It is called "The Switzerland of uth America." Blue and emerald waters eate spontaneous admiration, and when one zes upon a towering snow-covered peak ajestically reflected in one of the marvelous kes, one is awed into sudden silence. The at trip through the channels of southern ile provides visions of grandeur beyond perience and belief. Snow-clad ridges, some irty miles in length, may be visible for urs along the route.

It was a memorable experience to get quainted with our Latin American neigh-rs. Everywhere we went we were received th genuine kindness and gracious hospital-. We found the people of South America arming in their old world heritage and in eir new world sense of national power and f-sufficiency. They have high artistic and cellectual capacity. It is good for us to be-me better acquainted with them; it is de-able for them to realize that the United ates has no imperialistic ambitions and at it is sincere in its desire to be a good ighbor.

Conquering Inferiority

(Continued from page 831)

ay have a perfectly marvelous gift for keep-g house. This lady should have no feeling inferiority—but if she does, she should ive to perfect her housekeeping abilities to e point where her friends regard her as an thority in that particular field.

To emphasize and develop one's talents to e full is to put inferiority feelings to rout.

III

Inferiority may be overcome by realizing at, though there are diversities of gifts, ere is the same spirit in all through the iverse. Whether man or woman, Jew or entile, black or white, each individual ssesses a spark of the same current of life. oud men may try to build class distinc-ns, may try to make their peers their in-riors, but they cannot say that the spark of e differs in quality. Biologically, all men e brothers. How well one mother knew is when she said something like this to her ung son, "Even kings and queens have to ash their faces, brush their teeth, and per-rm the necessary functions of life."

The greatest men, who have done notable ork in any field, are always quick to real-e the equality of man, the common bond hich unites them with another.

Again, the same Creator rules all mankind; e causes the sun to shine on the good and e bad; He recognizes no inferiority or superiority. God is no respector of persons. To God all men are brothers. The same spirit that throbs in each human breast pulsates throughout the entire natural order of things, affecting all living things equally.

Then death itself, that mysterious cessation of life, which has been an unchangeable fact throughout history, should show to all men the futility of feeling inferior. In death, so far as the material existence is concerned, we are, to use the words of the poet, "all heir to some six foot of sod." Or, another poet has put it this way: "the paths of glory lead but to the grave." The idea in each is the same: in death all men are equal. Does it not stand to reason that if God has made men equal in death, he also intended that they should be equal in life?

The hymn writer has well summarized this third point which we derive from Paul's *Letter to the Corinthians,* by saying:

> "All people of the earth
> Share but one common birth,
> One destiny; one sun shines o'er us all
> Alike we rise and fall."

Yes, we may possess diverse gifts, but the same spirit runs through the entire universe.

In conclusion, let's ask ourselves the questions a social ethics teacher often puts to his classes when dealing with the problem of inferiority.

> "Is a peach inferior to a pear?"
> "Is a truck inferior to a car?"

In both instances we reply with an emphatic, "No!" But we qualify our answer. We say that the peach and the pear, the truck and the car have different qualities of usefulness; however, the fruit possesses the same natural life, the vehicles the same mechanical "life."

Now let us ask ourselves this question, "Should one man feel inferior to another?" The answer is again an emphatic, "No!" Each man possesses different qualities of usefulness, but the same Eternal Spirit dwells in both. Across the centuries come Paul's vibrant words strengthening many hindered by feelings of inferiority:

"Now there are diversities of gifts, but the same spirit."

Birthday of Insulin

The year 1946 marks the twenty-fifth anniversary of a great medical discovery. When Sir Frederick Banting and Professor Charles H. Best, then young men of 31 and 23 years respectively, isolated insulin in 1921, the treatment of diabetes was revolutionized; the lives of diabetic children saved, the health and usefulness of all diabetic patients prolonged.

Among the first hospitals to use insulin was the New England Deaconess Hospital of Boston. Here the first dose was given on August 7, 1922, to a diabetic nurse whose weight had dropped from 155 pounds to 69 pounds. Today she is alive and active.

The many diabetic patients treated at the New England Deaconess Hospital have been its most devoted friends. It is appropriate in this anniversary year to present a series of brief statements about diabetes, the first of which will appear in next week's issue of Zions Herald.

Seizing Lutheran Churches

Geneva (By Wireless) (RNS)—A number of Lutheran churches in former German-occupied areas of Poland have been requisitioned by Roman Catholic Polish army chaplains, the Rev. Stewart Herman, American official of the World Council of Churches, charged here. He said the churches were seized ostensibly to satisfy troop requirements, but were subsequently converted to civilian use by Catholics.

One of the largest Protestant churches in Silesia—Breslau's St. Elizabeth Lutheran—has been seized in this manner, according to Mr. Herman.

He quoted a report from an official of the Breslau church, who said the seizure was a "decisive blow against Silesian Lutheranism and is part of a campaign to make Silesia Roman Catholic by force, if necessary."

Legion Names Intolerant

Chicago (RNS)—The anti-subversive committee of the Illinois department of the American Legion has presented to the state convention here a list of clergymen and self-styled religious-patriotic organizations charged with "the despicable purpose of promoting intolerance."

The clergymen denounced by the Legion committee are:

The Rev. Arthur W. Terminiello, suspended Roman Catholic priest of Mobile, Ala., sometimes called "the Father Coughlin of the South." An associate of Gerald L. K. Smith, Terminiello was sentenced to jail here recently as a result of a fracas following a Smith rally. He has appealed the sentence.

The Rev. William L. Blessing, a fundamentalist minister of Denver, Col., who according to the Legion report, is strongly anti-Catholic and a member of the Ku Klux Klan.

The Rev. Gerald B. Winrod, one of the American First members indicted in the famous 1944 sedition trial in Washington, D. C.

Dr. Wesley Swift, a Klan organizer in California.

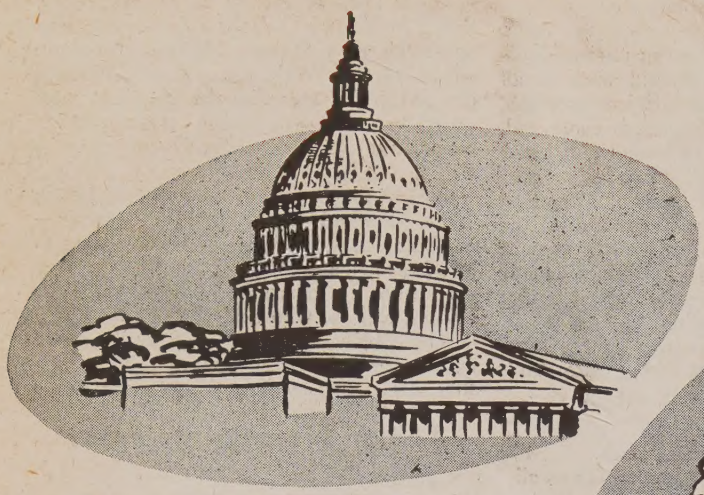
The organizations denounced by the Legion report are:

Christian Veterans of America, of which Frederick Kister of Chicago is the head. "This is a Gerald Smith adjunct organization," the report states. "Kister has shared the speakers' platform with Smith at most of their meetings. Recently Kister has devoted most of his meetings to appraisals of hate literature."

Protestant War Veterans of America, headed by Edward J. Smythe who, according to the report, once stated that "Nazism was Protestantism in action." The report condemns his organization as "viciously anti-Catholic, anti-Semitic, anti-Negro."

Christian Veterans Intelligence Bureau, organized in Wayne County, Mich., last March by Lorence Asman, vice-president of the Christian Youth for America, another Gerald Smith organization.

The report also assailed the Ku Klux Klan and said that the leaders of the organizations named in its report "are trying to disunite America by setting creed against creed, race against race, veteran against veteran, civilian against veteran, veteran against labor, and by other divisive tactics."



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